

"Mrs. Eddy & Bob Ingersoll;"

OR

"CHRISTIAN SCIENCE TESTED."

BY

REV. C. VAN DER DONCKT

They that are in health need not
a physician, but they that are ill.

Mat. 9, 12.

Fear ye not them that kill the body
and are not able to kill the soul, but
fear Him that can destroy (plunge)
both soul and body into hell.

Mat. 10, 28.

Some shall depart from the faith, giving heed to spirits of error and
doctrines of devils....They will turn....from the truth unto fables.

I Tim. 4, 1; II Tim. 4, 4.

Use a little wine for thy stomach's sake and thy frequent infirmities.

I Tim. 3, 22.

If we suffer we shall also reign with Him.

II Tim. 2, 12.

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Nihil Obstat

J. J. M. Baerlocher,

Censor deputatus.

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PREFACE

To help the souls and bodies of men is the aim
I have in view in publishing this booklet.

C. V. D.

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"MRS. EDDY & BOB INGERSOLL;"

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CHAPTER I.

MISS JONES INITIATED.

Miss Harriet Jones. "Good-morning, Mrs. Sprite. I was told that you were looking for a housekeeper."

Mrs. Sprite. "Yes, Ma'am. So many have requested 'treatment' that I cannot spare time to attend to home duties. Besides, since Mr. Sprite's death, my large practice has often caused me to neglect my children. But some are looking for me now. Make yourself at home. I'll pay you current wages. Take charge of everything at once."

Mrs. Sprite hastened to her patients, and Harriet set about complying with her mistress' orders. At night, the labor of the day over, the following conversation ensued:

Mrs. Sprite. "Harriet, have you ever studied Christian Science?"

Miss Jones. "No, Mrs. Sprite, though I heard of it once in a while; but I confess I am quite ignorant of its theories."

"Well, Christian Science consists in metaphysical healing, in casting out sin, evil and disease according to the principles laid down by our foundress, Mrs. Mary Baker Eddy, in this precious book of hers, entitled 'Science and Health with Key to the Scriptures.'"

"Whence does she derive her teachings? Were they revealed to her or did she write them by Divine inspiration?"

"Though she mentions in some chapters a new 'revelation graciously given her,' she bases her system on the Bible, laying particular stress on the words and example of our Master. As Jesus healed the sick personally, He gave His disciples the injunction of driving out devils and curing diseases. In our treatment the same Principle is at work as was efficient in Jesus."

"Do you mean to assert that you can restore health to the sick like Christ?"

"Yes, Harriet. God's power works through us."

"And do all diseases yield to that power?"

"All without exception, though some require longer and more thorough treatment than others."

"And is that treatment very difficult? Can any one learn it?"

"Most people can, anyhow."

"Oh! Could I? To enter the medical profession has ever been the dream of my life. My uncle was a physician. But the three years'

university curriculum and the four hundred dollars expense a twelve-month stared me in the face; and, alas! I had the misfortune of losing my father after being two years in the high school; and, when my dear mother insisted on my continuing my studies, I said: 'Mamma, how could I have the heart to let you wear yourself out toiling and drudging while I am comfortably seated on the school benches?' "No, Mamma," I concluded, "I'll lay my books aside at least for a time and seek employment to help you and my small brothers and sisters. Thereupon my good mother gasped: 'Loving daughter, do as your heart dictates. May God bless and prosper you!'

"Heaven heard this sweet benediction of mother, and, thanks to it, I could smile even through my tears whilst I worked for people who ever found fault with my service. No matter how they scolded and abused me when the meats were not done just so, or when some little accident happened in the kitchen, mother's sweet face hovered around me and I seemed to hear these soothing words which were like a balm poured out on my heart: 'Darling, don't mind that. Remember how I suffered with you during your infancy, and how I nursed you night and day through your three weeks' scarlet fever.' As such tender recollections rushed upon my mind, the thought that I was doing something now in partial requital of all my mother's sorrows and sacrifices kept me up and prompted me to sing a hymn of thanksgiving whilst the iron rod lay heavy upon my neck."

"Ah! Harriet, what a sympathetic heart God has given you! Such sympathy is worth more than medicine for the sick. You will make a first-class scientist, a powerful healer."

"Oh! is it possible that my lifelong aspirations may still be realized, and the clouds which ever and anon loomed up before me in the vista of the distant future shall be scattered? And, pray Madam, how long will it take to go through the science course? And what does it cost?"

"A three months' curricula fits you as a professional Scientist. The expense will scarcely amount to one hundred dollars."

"Thank God! I shall be a full-fledged doctor within three months." Here as she recalled the scenes around the home of her late charitable uncle, who not only gave his services but also the medicine free to the poor, visions of files of patients waiting for attendance flitted before her mind; and also piles of shining dollars caught her eye (for, she had learned that the Scientists charge a dollar for every treatment), and she tasted in anticipation the joy that would fill her mother's and her own heart when she would toss the first sack of jingling coins into her lap.

Noticing Miss Jones ablaze with zeal for the study of Science, Mrs. Sprite added fuel to the flames:

"Best of all," she broke forth, "in case of storm or unavoidable delay, we can give absent treatment."

"You can, but not your students."

"They can too, after graduating."

"Wonderful! In sooth, the great Master has now many counterparts. After the Roman centurion so beautifully professed his faith in Christ's power to cure his footman even at a distance (for, 'I am not worthy,' said he, 'that thou shouldst enter under my roof, but speak the word and my servant shall be healed'), our Lord cried out: 'Truly, I have not found such faith in Israel,' but there is far more faith in America, notwithstanding the assertions of European visitors to our shores, and of preachers who write and say that the United States is turning infidel. 'Pon my word, you could not get those hot-headed Frenchmen to believe in absent treatment, and Americans not only believe in it, but pay for it. How cheering and stimulating! And pray Madam, in what does absent treatment consist? Is it what they call telepathy? Or, is it something like Marconi's wireless telegraph? Surely it must be hard to learn?"

"No, quite easy, for it is very simple."

"What a genius is that Mrs. Eddy! How far ahead of Pasteur, Tesla, Koch and our own famous Edison! More marvelous still, those learned men had to plod day and night for years, but Mrs. Eddy, privileged being that she is, obtained all that knowledge by revelation!" (See *Science and Health* Preface xi).

"And is absent treatment applicable to all diseases?"

"To all without exception."

"Blessings upon that revered lady's head! For how convenient that must be in case of contagion."

"It is time to retire. See whether the children are asleep and all right. Tomorrow evening, by the way, we shall have the second meeting here of the Mutual Improvement Club organized last week. It is small but select and keenly alive to all the absorbing questions of the day,—religion, politics, war, etc."

"May I ask, Mrs. Sprite, who the members are?"

"Well, just our close neighbors. Though few, they represent various shades of belief. Nay, one, Mr. Gooding, is an infidel. Apart from that, he is not unworthy of his name. His wife is a staunch Baptist. Mr. and Mrs. Davis are Methodists; and Miss French is a Catholic."

"A Catholic?"

"Yes, Harriet, but she is very broad-minded, absolutely free from prejudice, and, besides, she is a valuable addition to our little society, for, being a convent graduate, she is well versed in all branches, and has marked conversational powers."

"And do you know that if you will allow me to affiliate with your lodge, I shall have the honor of representing the Scotch Kirk?"

"Indeed! Why shouldn't you be welcome to our union. Aren't we all true Americans, lovers of democracy? Good-night, Harriet."

"Thank you, Mrs. Sprite. Pleasant dreams to you!"

CHAPTER II.

A STARTLING DISCOVERY.

The following night, at 7:00 p. m., after an interchange of the usual greetings, the meeting opened under the presidency of the genial hostess. Naturally she longed to impart to others her lights on the subject uppermost in her mind.

"Ladies and gentlemen," she began, "permit me to express the desire that we devote a few evenings to the uplifting theme of Christian Science."

"Agreed!" was the unanimous response.

Then Mrs. Davis arose saying: "I propose that we commence by investigating Mrs. Eddy's credentials to teach us a new religion."

"Beg pardon, Ma'am," retorted Mrs. Sprite. "It isn't a new religion. It is the old Christian religion made clearer and more helpful by a new revelation."

"Hold on," ejaculated Mr. Davis, "I know Mrs. Eddy has the conceit to say: 'God has been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind-healing,' but so did the pseudo-prophet Mohammed claim to be Heaven's messenger to the people; so did William Miller pretend to have learned from above that the world would come to an end in 1844; so did Joseph Smith, the fortune-teller, beguile his followers into believing that an Angel bade him unearth golden plates inscribed with the history of the former inhabitants of this country and the fulness of the everlasting gospel; so did Brigham Young, his successor, promulgate the gratifying revelation that he and his brethren should take many wives; a later revelation was granted the Mormon church president declaring polygamy inopportune; timely revelations have been vouchsafed right along bearing on the forthcoming elections and on the payment of tithes, etc., but is it not time to call a halt and to ask for credentials and for disinterested witnesses to these revelations? Look up the story of Paul's conversion. See how many proofs combine to establish his mission: the voice heard not only by himself, but also by his companions, his being struck blind, Ananias' vision, the convert's sight restored by the latter, his fearless preaching backed by his sufferings, the miracles God performed in confirmation of his teaching, aprons and handkerchiefs which had merely touched his body, nay his very shadow, curing diseases.

"Does Mrs. Eddy put forth her scheme, under the caption 'Thus saith the Lord' like the Mormon prophets, or has she a platform of her own?"

"You mean to inquire," rejoined Mrs. Sprite, "whether she proposes a special creed?"

"Yes, Ma'am, and how she proves it?"

"She thus answers that query on page 492: 'We have no religious creed, if we accept the term as doctrinal beliefs.' And yet in the next

line she does say: **'The following is a brief exposition of the important points or religious tenets of Christian Science.'**"

"Is that not a plain contradiction?" cried out Miss French! "She disclaims doctrinal beliefs, but sets forth religious tenets. Though, I am told, Mrs. Eddy denies the reality of matter, she cannot discard such an eminent mind as Webster. His dictionary defines belief: A body of tenets, doctrine, creed. Consequently, the contradictory statement just heard may be put in this wise:

Have you any religious tenets?

We have no religious tenets.

We have these religious tenets.

A schoolboy would not be guilty of such a patent contradiction in his first attempt at composition.

Well, Mrs. Sprite, let us hear her profession of Faith.

Listen: **"As adherents to truth we take the Bible as our guide to eternal life,"** *"Science and Health,"* page 493.

"Another contradiction!" exclaimed Miss French. "The Bible bids man: **'Honor the physician for the need thou hast of him: for the Most High hath created him. The skill of the physician shall lift up his head, and in the sight of great men he shall be praised'** (Eccli. 38, 1). Again, Our Lord said: **'They that are in health need not a physician, but they that are ill'** (Mat. 9, 12). And St. Paul (Col. iv) speaks of **'Luke, the beloved physician.'** Thus the Old and New Testament combine in commending physicians. In the face of that, I am told, Mrs. Eddy writes: **'Where there are fewer doctors and less thought is given to sanitary subjects, there will be better constitutions and less disease.'**" (*Science and Health*).

"Recent reports of our government officials in Cuba, Porto Rico, etc., do not bear out that assertion," said Mr. Davis. "In fact it is gainsaid by the experience of the whole world."

"I suppose," interjected the latter's consort, "the only treatment Mrs. Eddy would not object to physicians giving her would be the one they administered to old Jacob" (Gen. 50, 2).

They looked up the text and smiled approval.

"And what does your mistress say of medicine?" queried Mrs. Gooding.

"Mortal medicine," read out Mrs. Sprite, **"substitutes drugs for the power of God, even the might of Mind to heal the body. Science divests material drugs of their imaginary power and clothes spirit with supremacy. Mortals entreat God to restore the sick to health, and forthwith shut out the aid of spirit, by using material means, thus working against themselves and their prayers, and denying man's God-given ability to demonstrate Mind's sacred power."** (*"Science and Health,"* p. 75.

"O Blasphemy!" shouted Miss French. "Hear how that conflicts with the Bible: 'The Most High hath created medicines out of the earth and a wise man will not abhor them. The virtue of these things is come to the knowledge of men, and the Most High hath given knowledge to men that He may be honored in His wonders. By these He shall cure and shall allay their pains, and of these the apothecary shall make up ointments of health. My son, in thy sickness give a sweet savor and a memorial of fine flour, and make a fat offering, and then give place to the physician. For the Lord created him, and let him not depart from thee, for his works are necessary. For there is a time when thou must fall into their (the physicians') hands' (Ecclesiasticus 38, 4, 6, 7, 9, 11-13). So the Holy Ghost, Author of the Scriptures, points out the wonderful virtue of medicines as a motive for glorifying the Creator, Who endowed them with such power, while that bold Yankee female seeks to rob God of that glory and man of that title of gratitude to his Maker."

"What say you to that Mrs. Sprite?" questioned Mrs. Gooding.

"Well, I confess, I never saw those passages in the Bible," replied the former.

"You certainly know, Mrs. Sprite," pursued Miss French, "that Our Lord did not disdain to stoop to the use of material means in curing the man born blind: He made clay with spittle and spread it on the man's eyes. (John 9, 6-7). Again, in referring to Himself, Our Savior quoted the saying, 'Physician heal thyself!' This proverb current among the people set forth the fact that physicians were held in repute as healers. Had this been a mistaken idea about physicians, Christ would have stigmatized it, as He held up to scorn the deceitful and hypocritical notions and practices of the Scribes and Pharisees."

"In my opinion," chimed in Mr. Davis, "the Bible completely overthrows Mrs. Eddy's system. Were consistency one of her qualities, she should be the first to repudiate her pretensions, professing as she does, to follow the Bible's guidance."

"That is the way," quoth Miss French. "You, Protestants, always hold up the Bible in theory, but the practice of a great many of you at least is in downright opposition to it. Witness the divorce scandal. **'Whosoever shall put away his wife and marry another committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery'**" (Mark 10, 11-12).

"That is not to the point," gasped Mrs. Sprite, "as far as Mrs. Eddy is concerned, for she denounces divorce and says: **'If married people were Christian Scientists they would never want divorces.'** Science and Health, p. 269-270). By the way, young lady, have you ever perused Mrs. Eddy's great book?"

"No," replied Miss French, "I don't read fiction; that is to say, for years I have limited myself to the old standard authors." .

"Excuse me, Madam, this is not fiction, but a scientific religious text-book."

"Allow me to observe, Mrs. Sprite," rejoined the young lady, "that never in all my studies and very seldom in my conversations with learned and religious men, did I come across the bare mention of Christian Science. I take it to be something fanciful like Schwedenborgian theology."

"I see, Mrs. Davis," said the Science dame, "that you have been wanting to make some remark. What is it?"

"Well, Mrs. Sprite, in the matter of divorce you were too hasty in justifying Mrs. Eddy, for, Dr. Gordon of Oshkosh, Wis., calls her 'that famous divorcee' adding **'the experience she had with her various husbands, proved that they were not altogether MIND.'**" (Oshkosh Times, September 3, 1899).

"Halt!" ejaculated Mr. Gooding. "Don't be too hard on the good woman. She has more wisdom than you credit her with." On page 493, as quoted, she says: **'We take the Bible as our guide to ETERNAL life.'** Don't you grasp her meaning? She does not claim to follow the Bible for the present life, but only for the future one. So, like all infidels of old and modern times, from the Epicureans down to Voltaire and Ingersoll, she makes 'hay while the sun shines.' She wants to enjoy life while it lasts, leaving the hereafter to shift for itself. The beautiful mansion she built for herself in Boston is not a mere mental castle."

"You scoff, I protest," cried out his incensed wife, reddening; "if you go on talking in that strain, I will apply this poker to your back."

Suiting action to the word, Mrs. Gooding held aloft the poker she had taken from the red stove.

"Try it on Mrs. Sprite, my dear wife, for she being all mind like the Boston priestess will not feel the hot application."

"Waiving this joke," retorted Mrs. Sprite, turning to Mr. Gooding, "I earnestly protest against your classing my revered mistress—that profoundly Christian woman—with blaspheming infidels such as Voltaire and his disciple and plagiarist, Ingersoll."

"Don't speak so loud, Ma'am. It is clear to me now that you have not mastered your mistress. If you had, you would not charge me with dragging Mrs. Eddy down to the level of infidels, for this she has done herself."

"What?" they all cried in surprise and horror. "You are the first to make such an affirmation, but how do you prove it?"

"Quite an easy and pleasant task," replied Mr. Gooding. "If you want to see, Mrs. Sprite, how Ingersoll's (my master's) and your mistress' principles harmonize, place side by side the writings of both; and you will begin to suspect that they compared notes."

The greatest surprise was manifest on every face, while Mrs. Sprite's countenance evinced a tension like unto a bow which is over-bent.

Calmly did our infidel pull his favorite mental pabulum, Ingersoll's lectures, from his pocket, saying: "Look at this parallel, friends, and judge for yourselves."

INGERSOLL.

MRS. EDDY.

1. The Trinity.

"If we had been born in India, we would have believed in a God with three heads. Now we believe in three Gods with one head. That infinite absurdity."

"The eternal Elohim, . . . plural, does not imply three persons in one. It relates to trinity of Life, Truth, Love. p. 508." (3)

2. Creation Pronounced Impossible.

"The statement that in the beginning God created heaven and earth, I cannot accept. To conceive of matter without force, or of force without matter, or of a time when neither existed, or of a being who existed for an eternity without either and who out of nothing created both, is to me utterly impossible." (1)

"If mind is first, it cannot produce its opposite, matter. If matter is first, it cannot produce mind. Like produces like. In natural history the bird is not the product of a beast. All must be mind or else all must be matter. Neither can produce the other." p. 543. (3)

3. The World.

"The universe, according to my idea, is, always was, and will be. It is the one eternal being." (1)

"Christian Science reveals that the universe, inclusive of man, is as eternal as God." p. 546. (3)

4. Adam and Eve's Creation as Related in Genesis, Chapter 2, a Lie. pp. 517 and 521.

"At judgment . . . the secretary will ask: 'Did you believe that rib story?' 'That Adam and Eve business?' No. That is more than I could swallow." (1)

That God formed man of the dust of the ground and breathed into his nostrils the breath of life is a lie. p. 517. (3)

If consentaneous human belief agrees upon an ovum (an egg) as the point of emergence for the human race, this potent belief will immediately supersede the more ancient superstition about the creation from dust, or from the rib of our primeval father. p. 545.

(1) Ingersoll "Mistakes of Moses."

(2) "What shall we do to be saved."

From these same sources indicated by following pages.

(3) Mrs. Eddy's "Science and Health, with Key to the Scriptures."

(1) (2) (3) are the quotations on following pages.

5. Temptation and Fall of Adam and Eve.

...the apple which Adam and Eve are said to have eaten. (1) She (Eve) didn't know whether snakes talked or not, etc., (1).

The temptation of Adam and Eve as related in the Bible is error's account, p. 521, the legend of the serpent, a myth, a dream-narrative. p. 523.*

6. Jehovah.

"That God got mad." (1) "A God of passion, of revenge, of affection, a God who made mistakes; in other words, an immense and powerful man." Rev. Northgraves "Mistakes of Modern Infidels," p. 299.

"This God demanded worship on pain of sword and fire; acting as spy, judge and executioner. Ditto p. 30.

The Jewish...Jehovah was a man-projected God, liable to wrath, repentance and human changeableness, p. 34. Jehovah a finite deity. p. 624. (3) The lawgiver whose lightning palsies or prostrates in death the child at prayer is not the divine ideal of omnipotent love. p. 13. (3)

7. Jesus Christ.

"For the man Christ I have infinite respect." (2) "For the man who in the darkness said: 'My God why hast Thou forsaken me'—for that man I have nothing but respect, admiration and love." (2)

"Jesus the highest human corporeal concept of the divine idea. Jesus presents the ideal of God better than could any man whose origin was less spiritual. He expressed the highest idea in that age which a fleshly form could express of manhood." (pp. 330 and 228). (3)

8. The Atonement.

"The Church teaches that infinite innocence was sacrificed for me. I don't want it." (2) "The trouble about the atonement is that it saves the wrong man. I deny that one man can be good for another." (1) "How could the sufferings of an innocent man satisfy justice for the sins of the guilty." "Notes on Ingersoll." p. 174.

"That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."

"One sacrifice, however great, is sufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part." p. 328. (3) See note below.*

9. Christ's Death.

"It is strange that Josephus did not speak of Christ's life and death."†

"In the record of Jesus' SUPPOSED death." p. 589. "His disciples believed Jesus dead while he

*Consequently Mrs. Eddy denies original sin.

was hidden in the sepulchre, where-
as he was alive."† p. 349.

10. Resurrection of the Body.

"Christians invented the next life to give God a chance to correct the mistakes of the present." "The belief that material bodies return to dust hereafter to rise up as spiritual bodies is incorrect." "Notes on Ingersoll," by Rev. Lambert, p. 46. (3)

11. Judgment.

Ingersoll ridicules it. (1) "No final judgment awaits mortals." p. 187. (3)

12. Human Soul.

"If I have a soul I want it saved." (2). "Incorrect* is the belief that spirit is confined here in a finite material body from which it is freed by death." (3)

13. Eternal Punishment.

On p. 493:
"....rather....than to have this infamous doctrine of eternal punishment true." (1) "Sin and suffering are not eternal." p. 579. Hell is defined "mortal belief; error; remorse, hatred." (3)

14. Free Will.

In numerous cases Ingersoll arraigns God for the evil results of man's free-will. Cfr. "Mistakes of Modern Infidels," chapter I. "Will-power is but an illusion of belief. Will co-operates with appetite and passion. Thence arises its evil. Thence, also, comes its powerlessness, since power belongs to good not to evil." p. 486. (3)

15. Fling at "Light" in Genesis.

"The grass grew and the trees blossomed and yet not a solitary ray of light had left the sun." (1) "Though solar beams are not yet included in the record of creation, yet there is light. This light is not from the sun." p. 498.

* Note to 8. As Mrs. Eddy calls the temptation and fall of our first parents a myth (No. 5 above), she acknowledges no Redeemer and reduces Our Savior's office to that of a Way-Shower. This is the rather degrading name she gives Jesus. The Healer or the Master-Scientist would, I ween, have been more respectable.

† Josephus does speak of Christ's Life and Death. See Lambert's "Notes on Ingersoll." Chapter xvii.

‡ Consequently no resurrection of Jesus.



Gretches left
at the shrine of
Our Lady at Lourdes
- (France)

YET THERE ARE SUCH EVIDENCES OF NUMEROUS CURES AT HUNDREDS
OF OTHER CATHOLIC SHRINES HERE AND ABROAD.

16. Moses' Narrative in Genesis.

"The division between the first and second chapter in Genesis is not in the right place. In the first, man is the last made; in the second, man is made before the beasts. In the first, man was made male and female; in the second, only man is made." (1).—Throughout his spoutings, Ingersoll charges the Bible with untruth.

"In the first chapter of Genesis we have the Science and Truth of divine creation. The second chapter contains the exact opposite of Scientific Truth." p. 514.

Commenting on Genesis 2. 7: "Mind hath made man both male and female with a single command." p. 517.—p. 515: "The second chapter of Genesis is a false history."

17. God and Calamities.

"For me it is hard to see the plan or design (of the Creator) in earthquakes and pestilences."

"To regard God as the Creator of matter is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source and to make Him guilty of perpetual misrule, in the form and under the name of natural law."

18. Criminal Tendencies.

I heard of Ingersoll and not a few of his disciples commending suicide.

"Socrates...feared not the hemlock poison. Even the faith of his philosophy spurned physical timidity." (3) p. 111. May not reflection on this statement, coupled with Mrs. Eddy's denial of final, and in fact, of all real divine judgment, and her assertion of universal salvation lead some unfortunates to commit the awful crime of self-murder?

On p. 187 Mrs. Eddy says: "No final judgment awaits mortals; for the judgment-day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error there is none." She speaks thus just after stating her opinion of universal salvation.

19. Angels and Devils.

Spoken of lightly by Ingersoll.

Mrs. Eddy denies their existence as beings: "Angels are God's impartations to man not messengers but messages of the true idea of

Divinity." (3) p. 195. "Devil is error, false belief."

20. Consequently Mrs. Eddy Admits No Fall of Angels.

Despite Our Lord's saying: "I saw Satan like lightning falling from Heaven" (Luke 10, 18).

21. Sin An Unreality, p. 468.

"Sin, sickness and death seem real until God strips them of their disguise." p. 468. (3)

"If they are as real as Good, Life, and Truth, then God must be their author." p. 470. (3)

Yet Jesus Christ came to destroy sin, as Mrs. Eddy admits and proclaims.

For a few moments there was complete silence, during which all gazed at one another in blank amazement. Then, "By Jove, Gooding," cried out Mr. Davis, "you have that down pat. It looks as though you had studied your part as our grand debaters do for Congress. You must have been a Scientist yourself."

"No, Sir. But last summer I had a neighbor who was, and he used to stuff my ears full of mortal mind. When I'd dismiss him saying 'For goodness sake, leave me in peace,' he'd push Mrs. Eddy's book under my nose, begging me to read it, and concluding with 'Oh! do study this, that your eyes may be opened.' So to please him and to gratify my curiosity, I spent a few evenings with the foundress of the New Science."

"And if **you** remained blind," interjected Mrs. Davis, "I assure you you have opened **our** eyes tonight."

"Indeed he has!" resounded throughout the parlor.

"Sure," said Mr. Davis, "you brought to light a startling discovery that fully equals Mrs. Eddy's revelation."

"Yes," chimed in Mrs. Gooding, "it takes one rogue to catch another."

Mrs. Sprite blushed, and looked very much annoyed.

Desirous to relieve her somewhat, the triumphant unbeliever continued: "There is one thing, though, Mrs. Sprite, by which your mistress rises superior to my materialistic master. Do you know what it is?"

"I think I do," replied the hostess; "Ingersoll believed only in matter, whereas Mrs. Eddy holds that there is no matter, that the only thing real is Mind; that God is Mind and All in all."

"What is your opinion on matter, Miss French?" some one asked.

"One day," replied the latter, a noted savant, when asked the same question: 'Do you believe in the reality of matter?' replied 'I prove it thus.' And he strongly stamped his foot upon the floor. By the way, did you ever come across Father Lambert's 'Notes on Ingersoll'?"

"I never did."

"They would, I trust, prove an eye-opener to you, Mr. Gooding. This is the way he masterfully refutes Ingersoll's contention that the world is

the one eternal being: "That which is eternal is infinite. It must be infinite because if eternal, it can have nothing to limit it. But that which is infinite must be infinite in every way. If limited in any way, it would not be infinite. Now, matter is limited. It is composed of parts and composition is limitation. Change supposes succession, and there can be no succession without a beginning, and, therefore, limitation. Thus far we are borne out by reason, experience and common sense. Then matter is limited and therefore finite, and if finite in anything, finite in everything; and if finite in everything, therefore finite in time, and therefore not eternal. The idea of an eternal, self-existent Being is incompatible in every point of view with our idea of matter. The former is essentially simple, unchangeable, impassible and one. The latter is composite, changeable, passible, and multiple. To assert that matter is eternal is to assert that all these antagonistic attributes are identical—a privilege granted to lunatics only.'"

"Notwithstanding Ingersoll's profession of materialism," resumed Mr. Gooding, "he clearly expressed his belief in life beyond the grave, and, therefore, in the fact that what continues to live in man is something different from the body. At his brother's tomb he spoke thus: 'From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear the rustle of a wing.' Is this not an evident allusion to the surviving spirit which upon its release from the body approaches more the nature of the swift flying angel? Again this was the end of that remarkable speech: 'He whispered with his latest breath: 'I am better now.' Let us believe, in spite of doubts, and dogmas, and tears and fears, that these dear words are true of all the countless dead. And now to you . . . (the pall-bearers) we give his sacred dust.' Consequently he was not all dust; else he would not have expressed the fond belief that he is in a better condition after death, which certainly could not be the case, were his whole being reduced to dust."

"I am sure he knows all about it now," said Miss Jones. "Too bad," rejoined Mr. Gooding, "that he cannot come back to inform us."

"Fudge!" quoth Mr. Davis, "you infidels would still remain out of the Church even if he did, as we learn from our Savior's parable about Dives and Lazarus" (Luke 16, 19-31).

"By the way, Mr. Gooding," said Miss French, who sat close to the mild infidel, and had been turning over the leaves of his vade-mecum, "see here what a notable tribute your master Ingersoll pays to my Church: 'I find in the book of John (6, 53-54) that in order to be saved we must eat of the flesh and drink of the blood of Jesus Christ, and if that gospel is true, the Catholic Church is right. But it is not true. I cannot believe it, and yet for all that it may be true.'" (1)

(1) "What shall we do to be saved?"

"Good heavens!" cried out Mr. Davis, looking at his watch, "don't you folks want a little sleep tonight? Surely, this evening's disclosures were worth the sacrifice of many an hour of the sheet music to which I frequently treat my wife; but there must be an end to all things."

With a mutual good-night the little band hurriedly dispersed.

CHAPTER III.

AN HOUR WITH THE ANGELS.

The genial smile that brightened every face as well as the punctuality with which the few members reunited for their regular gathering plainly evinced renewed interest in the religious studies they had taken up.

"Brothers and Sisters," began Mrs. Davis, "as Mr. Gooding so strongly knocked 'Science and Health' on the head at our last session by showing it up as masked 'Ingersollism,' let Sister Sprite take the floor now and defend her system."

"Well, ladies and gentlemen," spoke Mrs. Sprite, "I assure you that so far we have scarcely raked up the surface; delve we deeper now, and the hidden gems will soon glitter in our eyes. And in the first place, isn't this a sparkling definition '**God is Mind, God is All in all?**'"

"I beg leave to say," replied Miss French, "that there is more gush than sparkle in that inadequate definition. God is the eternal self-existent or uncreated Mind, it is true. But God is not **any** mind such as the highest of His creatures, for instance, angelic minds whether angels or devils. Besides, our souls are minds, far inferior in nature and in powers to the pure spirits in Heaven."

"My mistress," interposed Mrs. Sprite, "accepts only one Mind."

"In spite of the Bible, her professed guide?" inquired Miss French. "The Bible clearly distinguishes between God and created minds, angels and human souls."

"Of course!" said Mrs. Gooding. "What does Mrs. Eddy make of angels and of our souls?"

"Angels," replied Mrs. Sprite, "are God's impartations to man—not messengers, or persons, but messages of the true idea of divinity flowing into humanity." Science and Health, p. 195. "Soul or spirit signifies Deity and nothing else. The term souls or spirits is as improper as the term gods. Soul is one just as God is one and we are His reflection."

"So," replied Mrs. Gooding, "you confound human and angelic spirits with God? they have no real distinct essence or existence apart from or out of God? To your Bibles, friends! This pretty gold ring will go to the one who quotes the plainest and most striking text refuting that old pantheistic error."

Mr. Davis arose, the sacred volume in his hand: "Upon it (God's throne) stood the Seraphim and they cried one to another (they sang alternately in two choirs): '**Holy, Holy, Holy, the Lord God of hosts.**'" Do messages stand, cry or sing?

"Good! Mr. Davis," exclaimed Miss French. "We Catholics," she continued, "are taught that all men have their guardian Angels. This doctrine the Scriptures thus bear out: **'He (God) hath given His Angels charge over thee to keep thee in all thy ways. In their hands shall they bear thee up lest thou dash thy feet against a stone.'**" Ps. 90, 10).

"Ah!" ejaculated Mrs. Sprite. "If Angels have hands, they are not spirits. Perhaps God means parents taking care of their children."

"No, Madam," rejoined Miss French. "They are spirits, as St. Paul says (Hebrews 1, 13-14): **'To which of the Angels said He at any time: Sit on my right hand till I make Thy enemies Thy footstool. Are they not all ministering spirits sent to minister for them, who shall receive the inheritance of salvation?'**"

"Fine! Miss French," exclaimed several, clapping their hands.

"And who does not recall the story of Bethlehem," interposed Miss Jones. "Angels appeared to the shepherds bringing them tidings of great joy. They spoke and sang 'Glory to God on High,' etc. An Angel came to Joseph by night saying: 'Take the child and his Mother and flee into Egypt.' Later, Angels announced our Lord's resurrection. **'Two men stood by them (the women) in shining apparel. Not finding His body, the women said they had seen a vision of Angels who say that He is alive'** (Luke 24, 4-23). An Angel liberated Peter from prison (Acts 12, 7). Again our Lord said: **'There shall be joy before the Angels of God over one sinner doing penance'** (Luke 15, 10). And to the Apostle (Peter) who had cut off the ear of the High Priest's servant, Christ said: **'Put up the sword. Thinkest thou that I cannot ask my Father and He will give me presently more than twelve legions of Angels'**" Mat. 26, 53.

"My turn," said Mrs. Davis. "In 3 Kings (I Chronicles 19, 6) we read that an Angel fed Elias with a hearth-cake and a vessel of water."

"May God send one like that to me," cried out Mr. Gooding, "if ever I have to cross the desert again with my mules."

"And," said Mr. Davis, his face wreathed in smiles, "if your mules should start on another runaway, as they did last week upon perceiving that 'new woman' with her fluttering sleeves on a bicycle, wouldn't you wish to have an angel come to the mules like the one who stopped Balaam's ass by standing in his way with a drawn sword?" (Numbers 22, 23).

Here all burst out laughing, and Mr. Gooding said, blushing: "Did you also hear of that?"

"And then," resumed the latter's wife, "how welcome would have been another angel to carry him to the mules as an angel conveyed Habacuc from Judea to Daniel in the lion's den."

While all chuckled, Mrs. Davis inquired: "Will that do, Mrs. Sprite?"

"I should say so. I confess I never read much about Angels in the Bible."

"That shows," replied Mrs. Gooding, "that you spent more time perusing Mrs. Eddy's lucubration than the Lord's own Book."

"Well, who won the ring?" queried Miss Jones.

"Let Mrs. Sprite decide," cried several voices.

"Well," spoke the hostess, "I judge the one who brought the Angel when he was most needed. That is certainly in a runaway to prevent accidents."

"Thank you, Mrs. Sprite," said Mr. Davis. "As I don't wear rings and my wife has plenty, I propose it to go to Miss French for the texts she alleged prove not only that Angels are different spirits from God, but also that truth so consoling to parents, that truth which our Savior pointed to, saying:

"Beware of scandalizing one of these little ones who believe in Me; for their Angels always see the face of my Father who is in Heaven." (Mat. 18, 10).

"It must be clear to you, Mrs. Sprite," pursued Miss French, while gracefully slipping the prize on her finger, "that Messages even from Heaven cannot speak, stand, sing, draw a sword, etc. Such acts can be said only of **persons**. Therefore Angels are spiritual, personal beings. Devoid of bodies they have neither hands nor wings, no more than God Himself. Those are simply figurative expressions, describing the swiftness with which those celestial ministers carry out God's behests. Oh! my—it is ten o'clock."

"Well, I must say," quoth Mrs. Sprite, "that we had a most enjoyable meeting. Why don't other neighbors club together and improve their time as we do. And why didn't we do so last year?"

"This reminds me of our honey-moon," said Mr. Davis. "My wife used to say: 'How happy we are together. Why didn't we get married long ago.'"

CHAPTER IV.

DEVILS AND THEIR WORKS.

The following days passed almost uneventfully. Mrs. Sprite visited her patients as usual; but her face was less serene and her tone less cheerful. Evidently her faith in Mrs. Eddy's fantastic interpretations of Holy Writ was shaken, and she was troubled with serious misgivings as to the revealed character of "metaphysical healing." "For," she argued to herself, "all Christians have always believed that the Bible is God's inspired word. Now the Bible commends medicine and says that we must honor the physician and our Savior Himself declares that they that are ill need him, whereas she speaks contemptuously of doctors and drug and discards both. 'God is not as a man that He should lie nor as the son of man that He should be changed' (Numbers 13, 19). Therefore God cannot tell one thing to one and the contradictory to another. There is then no alternative between the Old Bible and this new revelation of

1866. The Lord's Book is reverently accepted by all true Christians, and Mrs. Eddy's theories only by a few thousand followers, while the bulk of Christendom calls them a fraud, an imposture. Certainly I cannot abide in this unsettled condition. Holy Spirit, enlighten me in my sore perplexities!"

Meanwhile, Harriet performed her daily task. This done, she betook herself to "Science and Health" as was her wont; but now, having lost a great deal of her former confidence in the scheme, she read critically, straining her mental powers to the utmost in weighing and scrutinizing every assertion and every word. As she opened the volume at random, these words caught her eye: "**Adhesion, cohesion and attraction are properties of Mind.**" They belong to Principle." p. 18.

"These are properties of bodies," she muttered, "as I learned in physics." Looking up the word mind in Webster's Academic she read: **Mind: The intellectual or rational faculty in man, understanding, spiritual nature, soul.**

Impatient and disgusted at detecting such patent contradictions, she flung her book on the table, accidentally knocking a glass pitcher to the floor.

Just then her mistress entered, and gazing on the broken fragments, burst forth into angry remonstrance: "You careless And all my crockery glue is used up."

"I don't care, Ma'am," quoth Harriet, "just give me a piece of your mind. That will mend the pitcher without glue."

"Don't indulge in nonsense now, Harriet. I don't feel like it today."

"Didn't you tell me," rejoined the maid, holding up "**Science and Health**," "what a fine book this is? Well, now, it says: Adhesion, cohesion and attraction are properties of mind. Therefore, it will be no trouble to fix this. A piece of your mind will make the bottom adhere to the sides, cohesion will hold the sides together, and attraction will draw the handle to the bowl."

Needless to state, the mental operation was not attempted; the pieces were thrown out, and Harriet's mild joke ended the tiff.

The starlit evening brought the friendly neighbors once more together at Mrs. Sprite's home. Next month, by the way, they were to assemble at Mrs. Davis'.

After the customary preliminaries, the latter struck the gavel, saying: "As we spent such a pleasant evening with the Angels last Tuesday, I propose that we now visit in spirit their dark, fiendish, former companions, that we may not have to dwell with them forever in the **place of torments**. By the way, Mrs. Sprite, what does the Christian Science bible say about devils?"

"Devils," writes Mrs. Eddy, "are false beliefs. p. 575; 245. "Evil or devil is not Mind, not Truth but error." p. 465.

"And I hold," shouted Mr. Gooding, "that devils are bad men."

"To the Bible," cried the latter's consort. "I put up this brooch as a premium for the one who brings forward the most appropriate text."

Mr. Davis read aloud: "The Angels who kept not their principality but forsook their own habitation, He hath reserved under darkness in everlasting chains unto the judgment of the great day." Jude 6.

"Here's a good one," rang out Miss French: "There was a great battle in Heaven; Michael and his Angels fought with the dragon; and the dragon fought and his angels. And they prevailed not, neither was their place found any more in Heaven. And that great dragon was cast out, that old serpent who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him." Apoc. (Rev.) 12, 7-9.

Then Miss Jones spoke: "Here is one our minister used to quote when he warned us against lying: 'You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning; and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof.' John 8, 43-44. Then he would wind up by saying: 'Whose children do they become who tell lies?'"

"The devil's!" yelled the crowd.

"Whose children do you want to be, our Savior's or the devil's?"

All cried "Our Savior's!"

"Then never tell a lie."

"That reminds me," quoth Mrs. Gooding, "of the story of Ananias and Saphira, which I heard our preacher relate to deter us from the same fault. How we all gazed horror-stricken and frightened when he thundered forth: 'Ananias first and his wife next fell dead at Peter's feet. 'Why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land? . . . Thou hast not lied to men but to God.' You remember they pretended that they brought the full price of THE LAND to the Apostle.'"

"Why!" pursued Mr. Davis, "the devil even tempted our Lord in the desert, and transported Him to the pinnacle of the temple and to the top of a mountain." Mat. 4, 1-11.

"Miss French," interposed the hostess, "let us hear from you."

"All right. One day at Mass," commenced the former, "one of our priests preached a most interesting sermon 'On Devils, Their Works and Their Agents.' A few weeks later he gave the older children their monthly written examination in Catechism and on the Sunday sermons. This was one of the questions he asked: 'What three persons or things does the devil hate most, and why?'"

"Little folks, as you know, are not always attentive to the preaching. And parents don't nowadays discuss their pastor's Sunday discourses at home as they used to in the good old times.

"Consequently many of the boys and girls drew largely on their

imagination in answering the aforesaid query. To the great amusement of the congregation our priest gave out some of the answers on the following Sunday.

"One bright lad said: 'The three chief objects of the devil's hatred are God, the priests and holy water. God, because He keeps him chained; priests, because they make children go to confession, and thus keep them from sin; and holy water, because people commonly use that material element to drive away the foul spirits.' A smart girl wrote: 'Saints, priests and nuns. Saints, because just like Christ, they banish demons from those possessed; and because when tempting the saints, the devil never succeeds; priests, because they hear people's confessions and make them renounce the devil, his works and his pomps; nuns, because they love God so much, receive Holy Communion so frequently, and often convert the sick and the wounded in hospitals and on the battle-fields, just by their kind looks and gentle ministrations.'"

"Those were fine answers, indeed," nodded Mr. Gooding. "Did that not satisfy the priest?"

"Not quite," replied Miss French, "though he was pleased with their ingenuity."

"What was the correct answer?" inquired Mrs. Davis.

"The one corresponding to the sermon he had preached, viz.: Christ, the Blessed Virgin and the Church. Christ, because He redeemed us destroying Satan's empire (casting out the prince of this world) (John 12, 31); the Blessed Virgin, because God gave us His Son through Mary; and the Church, because she continues Christ's work through her priests."

All that is grounded on the Scriptures. See Apoc. (Rev.) 12, 4, and following. The dragon stood before the woman who was ready to be delivered, that, when she should be delivered, he might devour her Son, and she brought forth a man-child who was to rule all nations. Her Son was taken up to God to His throne.

The dragon was angry against the woman, persecuted her and went to make war with the rest of her seed, who kept the commandments of God and have the testimony of Jesus Christ. Apoc. 12, 17.

The Church's members are adopted as sons of the heavenly Father through Christ, Mary's Seed, who became our spiritual brother. We are thus the rest of her seed, her spiritual offspring and we justly call her our heavenly Mother.

That devils antagonize the Church's work is proved also by the Apostle of the Gentiles: "We would have come unto you both once and again, but Satan hath hindered us" (by stirring up the Jews to persecute us) I Thes. 2, 18.

Again: Put on the armor of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood. (Do you hear, Mr. Gooding? The Apostle does not say against bad men) but . . . against the rulers of the world of this dark-

ness, against the SPIRITS of wickedness. (Forsooth, St. Paul blundered here, didn't he, Mrs. Sprite? using the misnomer spirits).

If our Gospel be also hid, it is hid to them that are lost,—in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel . . . should not shine unto them. 2 Cor. 4, 3-4.

St. Paul names Satan "the god of this world," whereas Jesus called him "the prince of this world" (John 12, 31).

"Excellent, Miss French," said Mr. Davis. "But do you really believe that your priests can forgive sins?"

"Most decidedly, I do," she replied. "First, because we Catholics believe that we have the Church of Christ. This infallible institution tells us that our priests are the successors of the Apostles in the priesthood, to which office is inherent the power our Lord conferred upon it in the persons of the Apostles, the first incumbents of that office. To them Jesus said: **Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained.** John 20, 23. That these powers are handed down with the office is illustrated by the fact that President Wilson has and exercises today the same powers that were conferred by the United States upon our first president, George Washington, whose successor he is. The infallibility of the Church is based upon Christ's promise "**Simon, thou art Cephas (1) (rock or Peter) and upon this Cephas (rock) I will build my Church (not churches) and the gates of hell shall not prevail against it (Mat. 16, 18), and upon His perpetual indwelling in the Church: Go and teach all nations and behold I am with you all days until the consummation of ages.**"

This fundamental truth—that the Church is Christ's body, Christ's voice, Christ's teaching and ministry continued and perpetuated on earth—this truth once grasped and admitted, we readily and necessarily accept all the doctrines of the Church as divine (as the teachings of Christ Himself).

But arguing will never convert you. The Catholic faith—God's greatest gift outside of Heaven—is a grace bestowed by Him in answer to prayer. Pray, therefore, and investigate the claims of the Catholic Church.

"But," objected Mr. Gooding, "does not the Catholic Church enslave her members?"

"The only liberty she deprives us of," rejoined Miss French, "is the freedom to err. Is the mariner shackled because he is directed by the compass and the beacon lights? No more are we, because guided by the living compass and beacon light, the Church."

(1) See John I, 42. "**Simon**" . . . thou shalt be called **Cephas**, which is interpreted **Peter**." In the Syro-Chaldaic, which our Lord used the same word occurs in both parts of the sentence: **Simon, thou art Kipho (or rock) and upon this Kipho. . . .**

Catholics, slaves! What slavery is more galling than the bondage of error, from which we are safeguarded; whereas of ten Bible-Christians, five believe one way, and five the opposite way; five believe Christ is really present in the Lord's Supper and five others believe He is really absent or only spiritually present. One view must be correct; the other one, the contradictory, false or erroneous."

"What do you mean by styling Protestants Bible-Christians? Don't you believe in the Bible?" interjected Miss Jones.

"The Catholic Church recognizes, reveres and loves the Bible," replied Miss French, "just as a mother acknowledges, esteems and cherishes her offspring."

"What!" they all cried, staring at Miss French. "Is the Bible the child of the Catholic Church?"

"That part of the Bible is," she insisted, "which you claim as your guide, viz., the New Testament. It is the fruit of the Church, brought forth by divinely inspired members of the Church; and just as a mother has to speak for her infant, so the Catholic Church must be the mouth-piece, the interpreter of that Book, which is ever an infant, destitute of speech, and defenseless when abused and misconstrued."

As this apt illustration seemed to increase the club's astonishment, Miss French wound up by saying: "Oh! what a joy it would be to me to explain to you all the dogmas of the Church, and to expatiate on the peace, the security and happiness we enjoy in her bosom; but fearing my heart would run away with my head, I will close with this double remark on the most consoling institution which boundless Mercy founded for sinful man: were the Sacrament of Penance or Confession not a Divine ordinance, why would priests, bishops, cardinals and the Pope himself go to confession? And were its effects not most salutary, would parents be so anxious to have their children go regularly to confession? Why would they fret and grieve when one of their grown up sons quits that practice? And how do mothers, and fathers too, shed tears of joy when their prodigals at last return to the feet of their confessor!"

Here the fair-minded infidel jumped up and said: "Friends, I think this Catholic young lady deserves a vote of thanks for speaking to us so frankly of her hoary old Mother. Though we may never enter her communion, it cannot fail to be a genuine pleasure to us—it is certainly to me—to be informed of her position. Permit me to add that, in my opinion, all true lovers of the Scriptures ought to rejoice that while leading Protestants are tearing the Bible to pieces, and casting not a few of its leaves to the winds, Rome—that venerable old Mother Church—rises up and says to all would-be vandals: 'Hands off, that is my Child.' By the way, you Protestants glory in possessing the fruit without the tree, but she boasts of being the tree and the lawful owner of the fruit, as the mother owns her child. Whenever high-critics or heretics venture to attack that sacred legacy of the early disciples, the Mother Church

comes forth buckled, and, conscious of invincible strength, she cries out: 'Halt! you have to run through my rapier before you can touch my child!' "

"Hear! hear!" said several voices. "He is liable to go over to Rome."

"I don't care," quoth Mrs. Gooding. "I'd much rather see him a Catholic than an unbeliever."

"So would I," chimed in Mr. Davis.

Here all got up, shook hands, and bade their kind hostess good-bye. For more deviltry see Appendix.

CHAPTER V.

THE BLESSED TRINITY.

After a quick glance at her wide-awake circle of guests, Mrs. Sprite handed the little ebony gavel to Mrs. Gooding with the motion that she take the chair for the evening. This proposition having been cheerfully seconded by all present, the bright president thus began: "As we dwelt with Angels last Tuesday night and Miss French on Thursday taught us how to sit down on devils, is it not timely now to descant on the spirit within us, or on man, of which the soul is the nobler part?"

"The transition," quoth Mr. Davis, "is quite natural from Angels to him whom God made a little less." (Ps. 8, 6).

"By the way," interposed Mr. Gooding, "if an Angel is a message, Scientists ought to read: 'Thou hast made him a little shorter—a little shorter than 'messages.'"

Here Miss French stood up and thus addressed the small but self-important coterie: "Without seeking to forestall your enlightened judgment, I beg to suggest, esteemed neighbors, that we give precedence to a higher subject, and that we peer for a few minutes into the most ancient, the most venerable and the deepest of all mysteries, the Blessed Trinity."

"Mrs. Eddy's trinity isn't a bad one," said Mr. Gooding, "Life, Truth, and Love." "Without them, we should not feel like singing *Home, Sweet Home*, would we, Mrs. president?"

"Allow me to observe," resumed Miss French, "that Mrs. Eddy's contradictory and shocking theories, new-fangled as they may appear to the vulgar herd nowadays, are far from being original, but mere resuscitations of ancient heresies condemned by the Church in the first ages. So striking is the similarity of her spoutings on the Trinity to the errors anathematized of old, that I am inclined to charge her with plagiarism from early Church History.

"In the first place, lest mere names should lead unwary believers astray, I must call your attention to the fact that Christian Scientists flaunt God the Father, Christ and the Holy Ghost; but, unlike true Christians, they do not acknowledge three divine persons in one God.

(See *Science and Health*, p. 508). In saying: "Elohim: This plurality of Spirit does not imply more than one God, nor does it imply three persons in one." In these words Mrs. Eddy betrays either ignorance of Catholic belief or bad faith that smacks of Ingersoll's tricks. No Christian holds that there is more than one God, nor that there are "three persons in one person." Ingersoll charged us with believing in three Gods with one head. No child that has conned the rudiments of Catholic Faith would leave room for the false innuendo implied in "three persons in one." It would always speak definitely, adding the words "God and divine." There are three divine persons in one God, thereby precluding the confusion of a Divine person with a human person. We know what a human person is, but the exact meaning of a divine person of the Trinity passes our understanding. Again we do not say like Ingersoll "three gods in one God," but three Divine persons in one God. Now before any one can accuse us of believing a contradiction or an "infinite absurdity," (1) the mystery of a Divine person ought to be unveiled to him. Let me now after Mr. Gooding's example put the noted errors on the Trinity side by side.

Paul of Samosata, Bishop of Antioch, A. D. 262, convicted of error and deposed by a synod of bishops in 269: No trinity of persons.

Jesus is by nature a man like ourselves. The word of God, the efficiency of the Father, descended to dwell in Jesus, not as a person but as a power.

Sabellius A. D. 260, taught that the Father alone is God, the Son and Holy Ghost being emanations or operations not persons. The Word emanated from the Father like a divine ray, and, united with Jesus, operated the redemption of man. "The Holy Ghost is the warmth of the Father Communicated to the Apostles, under the name of Holy Ghost."

Nestorius, Patriarch of Constantinople, excommunicated in

Mrs. Eddy: *Science and Health* . . . not three persons in one.

Jesus presented the ideal of God better than could any man whose origin was less spiritual. He demonstrated more spiritually than all others the Principle of Being by his union with God. Christ Jesus signifies the God-like. In the flesh he was appointed to speak God's word to human flesh. p. 228.

Christ, the divine manifestation of God, which comes to the flesh to destroy incarnate error. p. 574.

Holy Ghost: Divine (or Christian) Science. Page 21:

(Christian) "Science is an emanation of eternal Mind" (God). It is a divine utterance, the comforter which leadeth into all truth. p. 21.

"Jesus' students received the Holy Ghost. By this is meant that by all they had witnessed and suffered they were roused to an en-

(1) Ingersoll's lecture: What shall we do to be Saved.

431, taught that there are two persons in Christ, one divine, the other human, and that Mary was the mother of the human person and not of the divine. (1)

larged understanding of Divine Science."

"Christ this dual personality."

"Jesus—the man was born of Mary." p. (227).

"Christ was born of God. With the Divine Mind Jesus healed the sick and cast out devils.

In *Science and Health*, p. 229, we read: "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the Christ and Jesus, continued until the Master's Ascension; when the human, the corporeal concept or Jesus, disappeared; while his invisible self or Christ, continued to exist in the eternal order of Divine Science, taking away the sins of the world."

"Notwithstanding her assertions to the contrary in other places, Mrs. Eddy both here and in the subjoined extracts plainly makes a person of Christ. She unwittingly makes a God of Him, for agreeably to the Bible's authority, no one can take away sins but God. This she tells us Christ continues to do after his visible self or Jesus disappeared, as the Christ had always done even before Jesus' advent. Again "this," she informs us, "is the Lamb slain from the foundation of the world." p. 229. The same "Christ has come throughout all generations as the Holy Ghost or Comforter—with some measure of power and grace to all who were prepared to receive Christ, Truth.

"Evidently she here calls Christ Truth; but Truth (she tells us, p. 9) is God. God with her is God the Father, as she acknowledges neither God the Son nor God the Holy Ghost.

"To show you to what Mrs. Eddy's principles lead, let me introduce the syllogism. A syllogism is an argument consisting of two premises and a conclusion. If the premises are true and the conclusion is contained in the premises, the conclusion must be true also. That all may understand me, I give two examples of the syllogism.

Man is a rational animal.

Man is mortal.

John is a man.

John is a man

Therefore John is a rational animal.

Therefore John is mortal.

"Now I proceed, using as premises statements which Mrs. Eddy lays down as true. Consequently if the conclusion I draw from them is contained in the premises, she must accept it as true likewise.

(1) Resting on that false assumption, Nestorius maintained that contrary to their practice, the faithful should not call Mary the Mother of God, but simply Mother of Christ. But while there are two natures in Jesus Christ, the divine and the human, there is but one person, the divine person, and therefore Mary, being the Mother of Jesus Christ, the God-Man, is rightly called the Mother of God.

1. The Holy Ghost, the Comforter is Christian Science.
Christ (came as or) is the Holy Ghost, the Comforter.¹
Therefore Christ is Christian Science.
1 "Science and Health," p. 228-229.
2. Truth is God, God the Father.
Christ is Truth.²
Therefore Christ is God the Father.³
3. Christ is Christian Science (Conclusion of syllogism 1.)
God the Father is Christ (Conclusion of syllogism 2.)
Therefore God the Father is Christian Science. (1)

"Thus Christian Science is not only the Holy Ghost but also God the Father, and Christ. Consequently what some at a first glance might mistake as the real Trinity is reduced to the Unity of Christian Science. But even were there a distinct Trinity in Mrs. Eddy's faith, this would not be the Blessed Trinity, but a mere travesty of it. Yet "the doctrine of the Blessed Trinity is the distinctive mark of Christianity, separating it from the systems of the Jews, Mahommedans and Unitarians. Without this there can be no proper knowledge of the character of Jesus Christ as Son of God, no comprehension of His great work as Redeemer, no real and efficient belief in Him. It must be known and accepted fully in order to have membership in the Kingdom of God on earth, the Church." (2) Yes, in order that man may obtain eternal salvation, he must, barring extraordinary stretches of God's boundless mercy, explicitly believe in the Trinity and Unity of God, together with the future life, the Incarnation and the Death of Our Lord.

"Now, as Mrs. Eddy eliminates the real Trinity and the real Christ from her scheme, substituting for them products of her muddled brain, her creed is as unchristian as Bob Ingersoll's. Isn't it, Mr. Gooding?"

"Well, Miss French, I must say," replied the whole-souled infidel, "that I never came across such a confusion of ideas in Ingersoll's writings as we find in Mrs. Eddy's."

"Beg pardon," interposed Mrs. Sprite, who had manifested some signs of impatience during the young lady's dissertation, "you misconstrue Christian Science, straining the letter. To grasp her meaning, to progress fast in Science, you should, as Mrs. Eddy directs, imbibe Spirit, over-looking the letter."

"The trouble is," replied Mr. Gooding, "her medley shows she imbibed too much Spirit. Friends," he continued, "do you know the difference between one, intoxicated with Christian Science Spirit and one

1 "Science and Health," p. 9.

2 "Science and Health," p. 229 and p. 538.

3 "Science and Health," p. 229 "I and the Father are one."

(1) Thus Mrs. Eddy is the manufacturer of God. Curious case, indeed, of the coat making the tailor!

Also she makes her god talk like a phonograph. No wonder that the revelations emanating from such a god are not of a high order of intellectuality. Water does not rise higher than its source.

(2) For clear, thorough and yet popular explanations of the Trinity in the Unity of God, of the three Divine Persons, etc., see Bishop Bellord's excellent "Meditations on Christian Dogma." Catholic Book Exchange, 120 West 60th Street, New York.

drunk with Kentucky spirit? The former does not see snakes where they are, whereas the latter sees snakes where they are not."

"Stop your nonsense!" shouted his blushing consort.

"That isn't nonsense but straight Science. In her hodge-podge labeled Science and Health she says (p. 14). **"Science reverses the testimony of the physical senses...and shows that matter seemeth to be, but is not"** p. 17: **"Science rising above physical theories, excludes matter, resolves things into thoughts, and replaces the objects of material sense with spiritual ideas."** Thus, the Scientist resolves snakes into thoughts, whereas the one soaked with whiskey, reversing the operation, resolves thoughts into snakes.

After the peals of laughter—in which even Mrs. Sprite joined, finding it wiser to smile than to pout or get angry—had finally subsided, the good-natured wit proceeded: "Too bad that I wasn't a Scientist last week, Davis, when I came pretty near getting stung and my mules took fright at the rattle-snakes on the road!"

"Yes! but your mules couldn't have performed that mental jugglery."

"So much the better!" rejoined Gooding. "Even 'rattlers' are welcome to break the monotony of mule-driving. Nothing but snakes, and an occasional unlooked-for new woman sailing by, can put life into the sleepy, lazy brutes."

"I am beginning to feel like your road-companions, Mr. Gooding," remarked his wife, rising from the chair.

"No wonder," quoth Miss Jones, glancing at the clock, "it is past ten."

CHAPTER VI.

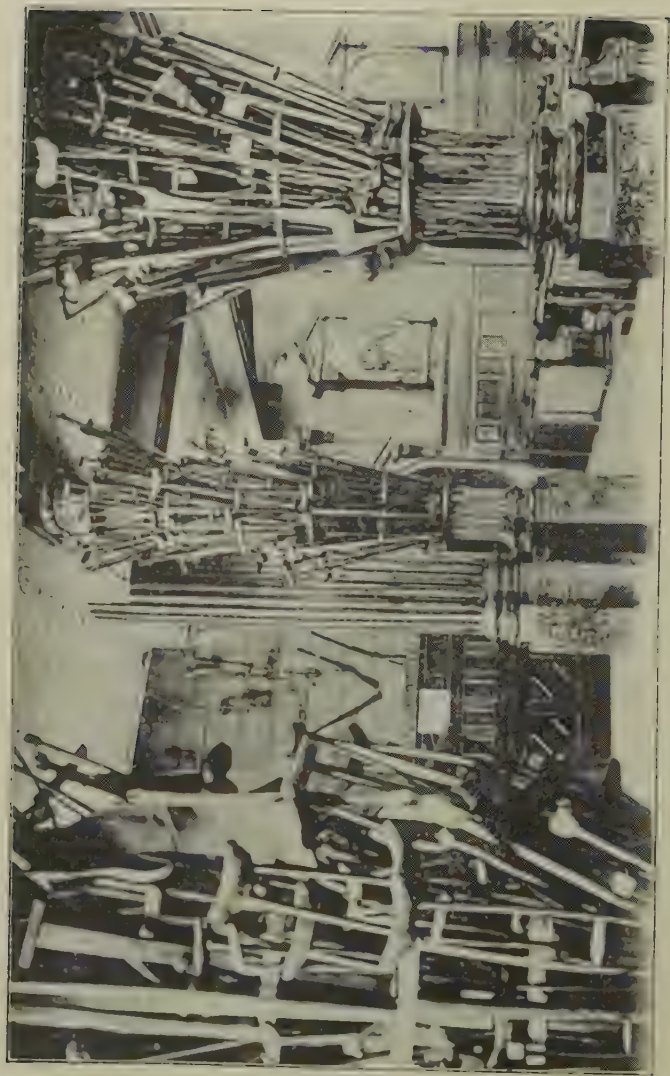
OUR LORD JESUS CHRIST.

"That God's wrath should be vented upon His Son is divinely unnatural. Such a theory is man-made."¹

The fifth gathering of the Mutual Improvement Club opened with full attendance on Thursday before Easter. Miss French having been pressed to take the chair was requested to designate the subject of discussion.

"Friends," she said, "we are now in Holy Week, so called because during it we specially commemorate the mystery of our redemption. Today we celebrate with love and gratitude the institution of the Holy Eucharist; and tomorrow is with us the great day of fast and mourning, Good Friday, so called because it is the anniversary of Our Savior's death upon the cross. May I ask you then, Ladies and Gentlemen, in deference to Holy Mother Church, and in union with all her faithful children, to dwell this evening on the tremendous but consoling mystery of the atonement?"

1 "Science and Health."



WHERE ARE THE CRUTCHES OF THOSE HEALED THROUGH
CHRISTIAN SCIENCE?

"I fear," objected Mr. Gooding, "it will not be very acceptable to our esteemed hostess, for, as I stated before, her mistress rejects that tenet."

"True," quoth Mrs. Sprite, "but in that point, as in a few others, I cannot agree with her. Thanks to the early religious impressions I received from my good Christian parents, that dogma is so deeply rooted in me that it is ingrained in my nature."

"God be praised!" ejaculated the warm-hearted president, "that you differ in this point from Mrs. Eddy. With all respect to your upright character, I must declare that, after laboriously wading through a portion of that jumble of pompous platitudes, inanities, contradictions and absurdities, when I lit upon that passage where she stigmatizes the vicarious suffering of our Redeemer as an unnatural, a man-made theory, and His death as an unreality, and therefore a deception on His part, I felt my blood burning with indignation, and I cast the book from me in disgust. Had it been my property instead of yours, I would have flung it into the fire."

"You are right, Miss French," cried several voices.

"And," continued Mrs. Davis, "were there but that one heresy in the Christian Science text-book, all true disciples of Christ must loathe and detest it. Ah! Friends, what is Christianity? What is the summary of the Gospel if not this: **'God so loved the world as to give us His only begotten Son, that whosoever believeth in Him may not perish, but may have life everlasting?'** (1) I assure you that henceforth whenever I hear Christian Science mentioned, I will utter a fervent protest against that unholy up-start who puts on an Angel's livery to do the devil's work, who dons our uniform and adopts our war-cry to enter our camp an unsuspected traitor, bearing aloft the Christian standard while bent on robbing us of our true Christ and Savior."

"Hurrah! Mrs. Davis. Good, good! Three cheers for Mrs. Davis!" rang through the parlor.

"Ah! yes," resumed Miss French, "life would be gloomy and burdensome but for the solace which the recollection of Christ's sufferings brings to our hearts. How often in bitter disappointment and sorrow have I not thrown myself upon my knees before my crucifix, and suddenly I felt as though He were rebuking me from that bed of pain on which He died. I seemed to hear Him say: **'Look at these pierced hands and feet and at this riven side. Aren't you ashamed of your murmuring? Away with that resentment, that anger, that despondency!'** The burden rolled off my heart, and I rose quickened and refreshed. And if the common trials of life are at times so hard to bear, how could we calmly and confidently look forward to our last struggle on earth, were it not for His own painful agony which renders ours endurable? Oh! may I expire like Dr. Pasteur—the greatest scientist of the 19th century—and all good Catholics with the crucifix pressed to my lips!"

"A conundrum to me," said Mrs. Gooding, "is Mrs. Eddy's loud profession of belief in the Bible and her stout denial of a truth that pervades both the Old and New Testament. Where there are so many testimonies it is embarrassing to make a selection. Isaias is full of that mystery of Divine love. 'Surely He hath borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities. He was bruised for our sins: the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: **AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL.**' Is. 53, 4, 5, etc.

"If any man sin, we have an advocate with the Father, Jesus Christ the just. And He is the propitiation for our sins: and not for ours only, but also for those of the whole world. John 2, 1, 2. "In whom we have redemption through His blood, the remission of sins. Col. 1, 12, 20. How much more shall the blood of Christ...cleanse our conscience from dead works." Heb. 9, 11-28.

"In the face of all those clear statements," interjected Miss Jones, "Mrs. Eddy declares: 'One sacrifice however great is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.'"

"Besides," said Mr. Davis, "she impugns Our Savior's death on p. 589: 'In the record of Jesus' supposed death, we read, "he bowed his head and gave up the ghost." What Jesus gave up was indeed air, an etherealized form of matter for never did he give up Spirit or Soul. The word *pneuma* used there signifies wind,' she says, not spirit."

"How that absurd explanation bears the ear-marks of ignorance!" cried out Miss French. If those words: "Jesus yielded up the ghost (Mat. 27, 50) or He gave up the ghost, really meant what Mrs. Eddy contends, then this Boston priestess makes Christ guilty of uttering these very dubious—or should I say blasphemous?—dying words: 'Father, into Thy hands I commend my WIND.'" (Luke 23, 46).

For Our Lord commends to His Father, the same thing that He gives up, viz., *pneuma*. *Πνεύμα* (*Pneuma*) according to most eminent interpreters, signifies wind once only in the whole New Testament, to wit, in this passage: Heb. 1, 7. "Who makes His Angels WINDS (that is serve Him as winds or stir up winds)." Everywhere else it signifies spirit. And throughout the Old Testament in the Septuagint version the word *pneuma* has the sense of wind only a few times: Gen. 8, 1 Eccl. 11, 5 and Pa. 104, 4. The common word wind is *anemos*. (1)

"My wife's conundrum strongly rises up again," said Mr. Gooding. "On the one hand the C. S. foundress professes the highest regard for

1) See Corluy's Comment. in Ev. S. Joannis 3, 8, and Spicilegium, vol. II, 14-19.

Jesus' moral character and on the other she practically makes Him a liar; for while Christ says of Himself: **I lay down my life and I take it up again**, Mrs. Eddy speaks of **His supposed death**, and she asserts that "He was alive in the sepulchre whereas His disciples believed Him dead," yet His enemies had thoroughly ascertained His death, and St. Paul says: Heb. 9, 15-16 **"He is the Mediator of the New Testament that by means of His death...For where there is a testament the death of the testator must come in."**

"Let me pin a medal on your bosom, Mr. Gooding," cried out Miss French, "with our warmest congratulations. You deserve the thanks of thousands for disabusing them, and of tens of thousands for keeping them from being deceived by tearing the mask off the thickly veiled Mrs. Eddy, and showing her up as a partner of Ingersoll. And just now you have greatly increased your merit by leveling against her one of the strongest guns we can fire off in our onslaughts on infidelity, and we can wish you no greater blessing than that a portion of its shot may enter your own brains."

"Hear! hear!" said several voices whilst all eyes were like sparkling lights turned on the enthusiastic speaker's radiant countenance.

"Now, Mr. Gooding," pursued the latter, "face your own cannon! With Ingersoll, all infidels, Mrs. Eddy included, acknowledge that Jesus was a great and a good man, a man of the highest moral character. Don't you?"

"Certainly," replied Mr. Gooding.

"Such a man would surely not tell a lie," rejoined Miss French. "Now, Jesus said of Himself: 'I am the Son of God; I am God.' Therefore He is God. Consequently you must either retract your solemn admission or you must own that Jesus Christ is God."

"Well, I declare! Miss French!" said the rather disconcerted but candid infidel. "In my opinion you would make a good criminal lawyer, for you have brought me unawares to turn in state evidence against myself as well as against Mrs. Eddy."

"Ah! yes, Mr. Gooding, but between avowing the inconsistency of unbelief and believing, there is a deep chasm which no human ingenuity can bridge over. Still God accomplishes in a moment what man could never achieve. Believing as I do in your sincerity, I make bold to request you to pray to Him, Who said: 'Without Me you can do nothing.' Do pray thus: 'Jesus, my Lord, give me light to know Thy will and courage to follow it.' Surely, it ought not to be hard for you to say that little prayer. Will you do it, Mr. Gooding?"

The fervent appeal proved irresistible.

"Yes, I will."

"Oh! thank God!" exclaimed the young lady over-joyed, "and let our supplications ascend with yours to the throne of Mercy."

Here Mrs. Gooding, who with all present had been listening to the

argument in breathless silence leaped towards Miss French and, warmly grasping her hand, said: "Oh, dear! words fail to express my deep gratitude to you."

"Now, Mrs. Sprite," quoth Harriet, "I think if your mistress were here she would yield to Miss French's argument as well as Mr. Gooding. The divinity of Jesus once admitted, this whole passage is pompous bosh." Thereupon she read aloud from "Science and Health" (p. 351). Let men think they had killed the body! Afterwards he would show it to them unchanged. This should demonstrate that the true man is immortal....The lonely precincts of the tomb gave Jesus a refuge from His foes. His three days' work in the sepulchre....He proved life to be deathless. He met and mastered on the basis of Christian Science the power of mind over matter, and over all the claims of medicine, surgery and hygiene. He took no drugs. He depended upon no food or pure air to resuscitate wasted energies. He required not the skill of a surgeon to heal the torn palms, and bind up the wounded side and lacerated feet."

"It would be passing strange, indeed, if Jesus—God—the Creator—should depend upon His creatures. Did He need grapes to produce wine at Cana, or a boat to cross the lakes? Did He need stitching or bandaging to restore Malchus' amputated ear? I protest against Mrs. Eddy making a mere man of Jesus, the Son of God. **"I and the Father are one."** **"He who seeth Me, Philip, seeth the Father."** I protest against her dragging Jesus down to the level of the fanatic Christian Scientist; and, above all, I protest against her making Jesus a liar and a deceiver. According to her gratuitous assertions, Jesus merely feigned death, permitting His disciples to treat Him as dead: **His body was swathed "bound in linen cloths," and His head covered separately with a napkin.**" St. John 19, 40 and (20, 6-7).

Once more the hostess, as if to relieve herself from the pressure of all eyes riveted upon her, arose and said: "Friends, allow me to remind you that I don't agree with Mrs. Eddy touching our Master's death. Even yesterday I read in the Acts, chapter 2, verse 23, and following: **'This same (Jesus)...you by the hands of wicked men have crucified and slain, whom God hath raised up.'** Again Acts 3, 15: **'But the Author of life you killed, Whom God hath raised from the dead, of which we are witnesses.'** And 5, 30: **'The God of your fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree.'**"

"In the teeth of these emphatic testimonies of the Apostle, Mrs. Eddy declares," said Mrs. Davis, "that Jesus did not die; that **'at most His energies were wasted.'** **'The grave,'** writes Mrs. Eddy, **'gave Jesus a refuge from his foes whilst He was hidden in the sepulchre'** and this although **'they had made His sepulchre sure and set guards.'** (Mat. 27, 66). As well might state prisoners be said to be hidden in jail. Besides, if Christ did not die, He did not rise from the dead. Yet the resurrec-

tion is the grand, the most evident proof of His divinity, it is the cornerstone and the foundation upon which the Apostles built the Church. "If Christ be not risen again, then is our preaching vain, and your faith also is vain." I Cor. 15, 14. Upon Jesus' resurrection do the Apostles rest the claim of their gospel. Upon it, they tell us, all our hopes for this life and the next depend, and without it we should be of all men the most miserable. I Cor. 15, 19. Consequently, if Jesus did not die and rise again, God, our Savior, deceived His Apostles, and He moved them to deceive the millions they converted, and, therefore, the Christian Church is built upon a deception, a fraud. And if during these nineteen centuries almost completed, there has been a God in Israel, He has been sanctioning and sustaining that monumental fraud holding the greater portion of mankind in the bondage of error. O blasphemy! O sacrilege! O Shame! Hide thy diminished head, Mrs. Eddy!" Thus Mrs. Davis wound up almost shaking with wrathful indignation.

Hereupon Mr. Davis sprang forward with his wife's cloak in his uplifted hands and, turning to the latter, said: "If Mrs. Eddy should now appear in our midst, she would find it easy to hide not only her head but her whole form under this mantle, as she would be neither puffed up nor sprightly, for Miss French, Mr. Gooding, and you all, knocked both the wind (*anemos*) and the spirit (*pneuma*) out of her."

Amidst peals of laughter and hand clapping, Mrs. Davis vanished for some moments from sight, shrouded in the garment her husband had deftly thrown over her.

Anon Miss French spoke: "Ladies and gentlemen, will you bear with me a while longer and taste a little more of the fruit of my recent harvest?"

"Most willingly!" replied the listeners. "The more so," continued Mr. Gooding, "because your earnest looks bespeak fruit laboriously culled."

"Indeed," rejoined the convent graduate, "and just as a man who has fallen into a deep mud-hole is glad to extricate himself even shoeless and hatless, so I rejoice that after plunging into the chaotic pool of **Science and Health**, I succeeded in struggling out of it without losing my head. I confess it was at times hard to keep it from bewilderment.

"Oh! but for patience and temper! Let me present you the jewels I have picked from the mire and pass we them through the crucible, as we go along.

Gem No. I. "Christianity as Jesus taught it was not a creed, or a system of ceremonies....but it was the demonstration of divine principle casting out error and healing the sick. Jesus established his Church and maintained his mission on a spiritual foundation of Christ healing. **Science and Health**. p. 30.1

(1) As seen in this and other quotations, Mrs. Eddy uses no capitals in the pronouns referring to Jesus, for she makes a mere man of Him.

"What?" exclaimed several, their eyes glowing like red coals, "Christianity not a creed! in spite of: 'Go and teach all nations, teaching them to observe all things whatever I have commanded you. He that believeth and is baptized shall be saved but he that believeth not shall be condemned. What is to believe (Latin *credere* from which *creed* is derived), if not to accept a creed? What have we to believe if not the doctrines of Jesus.' 'My doctrine is not mine but of Him that sent Me. If any man do the will of Him He shall know of the doctrine.' John 7, 16-17. 'The Paraclete will convince the world of sin because they believe not in Me.' John 16, 8-9. What! to this day most Christians retain what has for about eighteen centuries been styled **The Apostles' Creed** and what is this but the summary of Jesus' teachings! If the Apostles and the early disciples failed to understand Jesus, then we are all at sea."

"Yes!" resumed Miss French, "while Mrs. Eddy blasphemously repudiates our Savior's doctrines, she pits her own creed against the Apostles' Creed. It says: Jesus died, was buried and rose again. She asserts: Jesus did not die, 'his energies were wasted. He was simply tired out and exhausted. He hid for three days in the sepulchre, and then He showed Himself. But, as is her wont, she contradicts herself, for on p. 39, she says: 'Our master's first article of faith propounded to his students, was healing and he proved his faith by his words. The ancient Christians were healers.' If that be the first article of faith, there must be more articles of faith and therefore even Mrs. Eddy demonstrates that Christianity is a creed."

So! the ancient Christians were healers. How far adown the ages do the ancient ones reach? Or up to what time were the Christians in the healing business?" Thus spoke Mrs. Gooding.

"The answer to that question," replied Mrs. Sprite, "we have on p. 346: "The demonstration which Jesus gave of Truth and Love, by casting out error and healing the sick completed his earthly mission, but in the Christian Church this demonstration of healing was early lost, about three centuries after the crucifixion. (1)

"Friends," quickly retorted Miss French, "note her lack of precision in assigning the date. The same want is ever observed in all Protestant writers and speakers when arguing against the Catholic Church. In order to justify the human institutions set up by Luther, Zwingli, Calvin, John Knox, Henry VIII., Wesley, etc., they all proclaim that the Catholic Church was the true Church of Christ at first, but that afterwards it became corrupt, none, however, agree in specifying the time of its incipient perversion. "Some say," wrote the Protestant William Cobbett, "that it was 300, some 400, some 500, and some 600 years before

(1) Black-face type is the author's.

the Catholic Church ceased to be the true Church of Christ." (2) Our common sense tells us that, if Christ could, He would preserve His Church, i.e.: His teachings and Sacraments from error and corruption; our faith assures us He could, and true history proves He has.

"Does it not strike you that all those Christians who assert that the Church became corrupt are, unwittingly, I trust, making a false prophet of Christ? He said to Simon, whose name He changed into Cephas or rock (Latin *Petrus*, English Peter, *petra* being stone or rock): "Thou art Cephas (or rock) and upon this Cephas (or rock) I will build my Church (not Churches) and the gates of hell shall not prevail against it," (1) (not against them). Now if the church became corrupt, the powers of hell (devils or wicked men) did prevail against it, and Christ is proven a false prophet."

"But," objected Mr. Davis, "Hell did not prevail against the Church. The Church simply got her face washed and came forth from the Reformation brighter than ever, under the name of the Protestant Church."

"A curious face-washing indeed," was Miss French's quick repartee, "which produced about three hundred different faces, among which not a few long faces. Even your insinuation, Mr. Davis, is not historically true. The reformers changed the Church not merely with outward defilement but with downright corruption, in spite of St. Paul's declaration: "That He might present it to Himself a glorious Church, not having spot or wrinkle, . . . but that it should be holy and without blemish," (2)

"You cannot compare the Catholic Church prior to the sixteenth century revolution to a man with soiled face and hands, and the subsequent Church to the same man washed clean (even that soiling would be corruption), for there arose from the Reformation not the same man thoroughly cleansed, but hosts of new men—different men—uncongenial men—in ceaseless conflict with the "Old Man" and with themselves as well."

"You certainly will admit, Miss French," interjected, Mrs. Gooding, "that the old Church was pretty well begrimed and stood in need of a thorough cleansing."

"I readily grant," rejoined the young lady, "that the fringes of her garb had somewhat trailed in the mire. She trimmed or cut those bedraggled fringes and went onward in her mission of civilization and enlightenment."

While several smiled significantly at the mild admission of the Church's vigorous champion, Mr. Gooding remarked: "Supposing not only the hem but the whole garment was sullied and worn, a man who

(2) Cobbett's History of the Reformation, paragraph 46, p. 25. Edition revised by Dr. Gasquet. Benziger Brothers, Publishers, New York.

(1) Mat. 16, 18 Cephas was used by our Lord in both phrases of the sentence.

(2) Ephes. 5, 27.

casts off his old clothes and decks himself out in a new suit is no more a new man than a hen that has shed her winter feathers is a new queen of the barn-yard."

"Correct! Mr. Gooding," said Miss French; "but, permit me to observe, your comparison smacks of irreverence. The old Church was, is, and ever remains a divine institution, and God continues to speak to us through her in spite of the frailties and shortcomings of the human agents He employs, just as the telephone bears your voice message to your friend even though the wires be here and there strained by the frost or rusted by the rain; but Protestants, who have severed their connection from the Church, and all those outside the one old Fold can no more hear the voice of the Good Shepherd than you can transmit a message across a broken wire. Divine Providence has allowed it, but that deplorable sixteenth century convulsion or schism in the Church was far worse than the rise of several new political parties warring against the national government; it was rather a bloody revolution terminating in complete rupture and secession; and there is infinitely less reason to call the Protestant churches the Church of Christ than there would be to style a federation of a few Western or Southern States, governed by a President and a constitution of their own choice, the United States of America, despite this new fangled Union's profession of fidelity to the principles of the Fathers of this country. But to return to our subject. How, Mrs. Sprite, was the healing power lost in the Church?"

"This element of Christianity has been lost because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion rather than faith in Deity."*

"If so," quoth Mr. Gooding, "the schools, notwithstanding their boast of progress and efficiency, are a dismal failure, or the drug-stores have become our modern temples. Is this dilemma not a logical inference from Mrs. Eddy's proposition?"

"It is, but her statement is false," shouted Mr. Davis. "Most schools don't teach any more about drugs than about God. As to the teaching of Christianity, leading educators of all denominations vehemently arraign the lack of religious instruction in our public schools as the cause of the wide-spread immorality and infidelity of America's young generations. In that respect we must reluctantly confess that our schools are a failure. Many millions are annually spent on education; yet our youthful hosts leave the halls of learning, lopsided, their heads swollen with a variety of information but their hearts and souls pinched and starved."

"That is, of a truth, a lamentable fact," said Miss French. "The second part of Mr. Gooding's dilemma, however, is a libel on society,

strikingly evident with regard to the Catholics. To the great wonder of observing Protestants, hundreds of men and women can be seen day by day in our cities wending their way to church and silently worshipping at early Mass, while most pharmacists are still wrapped in deep slumber far from their medicine chests."

"This fact remains," quoth Mrs. Sprite, reading from her well-thumbed vade-mecum: "The denial of the possibility of Christian healing robs Christianity of the very first element which gave it Divine force and its astonishing and unequaled success in the first century." (page 28). "Anciently the followers of Christ measured Christianity by its power over sickness, sin and death; but modern religionists omit all but one of these claims, the power over sin." (p. 35). "Ecclesiasticism condemns the cure of the sick as sinful if it be wrought on any but a material and doctrinal theory." p. 26.

"I deny each and every one of those loose and gratuitous assertions," said Mrs. Davis. "In the first place, no Christian disclaims the possibility of healing through prayer; secondly, it was not healing that gave Christianity its divine force. Lifting a 700 pound rock does not give a mason his strength but simply shows it. Likewise healing no more gave Christianity divine force than curing the sick and performing other miracles made Jesus God."

"Of course not," interjected Miss French. "Being God, Jesus had that power from all eternity, and he bequeathed the power of miracles to His Church not as the well-spring of her divine force, for He is that fountain Himself, but simply as one of the many proofs of her divine origin and nature. Nor was it to healing that was due the marvelous growth of the Church in the first century. Like all people having a hobby, the C. S. foundress rides her hobby so hard as to be blinded to everything else by the clouds of dust she raises. Thus she fails to perceive the real causes of the wondrously rapid spread of Christianity in its early years. They were first, the fact that the Church was—and evidently exhibited herself to all observers as—a divine institution. As Gamaliel declared: 'If this work be of men, it will come to naught; but if it be of God, you cannot overthrow it.' (Acts 6, 38-39). Secondly, the pure and holy lives of the followers of Christ. Thirdly, their benevolence and universal charity; fourthly, their constancy and fortitude in suffering persecution and death for their faith and virtue. Fifthly, the beauty of the Church's teachings, the efficacy of her sacraments and the sublimity of her sacrificial worship—the Holy Mass,—doctrines and appliances which perfectly meet all the wants of man's heart and soul. And last, but not least, along with all those causes, the numerous miracles directly or indirectly wrought by God in confirmation of the belief and the lives of the disciples. Note well, however, that healing was but one kind of the many miracles performed. Peter was given the miraculous power of heart-reading; Ananias and Saphira were

struck dead (Acts 5) and later Herod. (Acts 12, 23). The horrible deaths of the latter and other persecutors of the Christians, Nero, etc., have been commented upon by Lactantius '*De Morte Persecutorum*' as miraculous interventions of God in behalf of His Church. Note the Apostles' and Peter's marvelous deliverance from prison (Acts 5, 18-19; 12, 7-10); Peter not only curing the sick, but raising the dead Tabitha to life. (Acts 9, 34, 40). Speaking languages they had never learned and prophesying were various sorts of the miracles performed by those who had received baptism and the Holy Ghost at the hands of the Apostles. Hence Simon Magus' astonishment and offer to purchase the power of conferring the Holy Ghost."

"But," interjected Mr. Davis, "unlike Mrs. Eddy, who barter her 'Paraclete' or 'Comforter' for \$3.18 (cloth) or \$5.00 (morocco binding), Peter scorned to sell his supernatural power: '**Keep thy money to thyself to perish with thee**' was the curse he hurled at the groveling magician. (Acts 8, 13-20). Let me close the present reference to miracles with St. Paul's raising Eutychus to life and remarking as he did so: '**Be not troubled for his soul is in him,**' meaning evidently his soul which had left his body has returned to it." "Observe," quoth Mr. Gooding, "Paul was not up to Christian Science, else he could never have spoken of his soul, as Mrs. Eddy admits but one Soul which is God."

Here Miss Jones, whose eyes had closed occasionally, yawned, manifestly desirous to seek downy headquarters. "What is the matter, Harriet? You showed no sign of sleepiness when it was past midnight at 'Greene's ball.'"

"True, Madam," replied the damsel, "but then I did not have to keep my feet so still."

"Yes," chimed in Mr. Gooding, "and there was some other flame burning there besides the lamp and the stove." "That's the way," said Mrs. Davis, "we never yawn when engaged in conversation with or about those we love best. I confess that our honored president's introductory remark about Good Friday, and on this the anniversary of our suffering Redeemer's last night on earth, sank deep into my heart. Ever and anon in the progress of our discussion, my mind reverted to the sweat of blood, the gibes, the spittle, and the blows Jesus endured in those awful hours. Why couldn't we sit up a few hours longer tonight while Our Lord lay bathed in His blood or stood before Caiphas?"

"A holy suggestion, indeed," said Mrs. Gooding, "for which you deserve our thanks, Mrs. Davis."

"Miss French, go ahead, please," shouted the latter's consort. "Put the other dainty morsels into the frying pan."

"I'm proud, Mr. Davis," replied the president, "that you relish intellectual food. Well! I designated the first course I dished up "gem No. (1)." There are two more precious tidbits, whether we call them jewels or dainties is immaterial. Here they are: "**Religious and medical**

systems perpetuate the necessity of physical pains and pleasures, but Jesus banishes the belief in any such pains or pleasures. The epoch approaches when this understanding will be the basis of true religion." (*Science and Health*, p. 335).

"On the contrary," cried out Miss Jones, "Christ expressed belief in pain during His Passion. Did He not say: My soul is sorrowful unto death? . . . Father, let this chalice pass from me? . . . I thirst? . . . My God, why hast thou forsaken me?"

"Right, Harriet," said Mr. Gooding, "but Jesus was not up to true religion. Yet in His description of the last judgment (which Mrs. Eddy denies, as you remember, but we will rather take His word than hers), Christ declares that Heaven or Hell shall be allotted to men, according as they shall have relieved or neglected the hungry, the thirsty, the sick and the naked. So, far from banishing the belief in physical pains He wants us not only to believe in them but to assuage them or else go into everlasting fire."

"Close we," said Miss French, "with this unsubstantial dessert: 'Jesus would recognize no life, intelligence or substance outside of God.'" (*Science and Health*, p. 27).

"Another absurdity!" cried out Mrs. Gooding. "He acknowledged substance in water (a cup of which given in His name will not go without reward), in bread, in fish; life in lambs, wolves, doves, serpents; and intelligence, if not in the last named: Be as wise as serpents, at least in men, whether united to God by the bond of love and faith or not: 'The children of this world are wiser in their generation than the children of light.' 'The wicked steward hath done prudently.' Aye, He spoke repeatedly not only of the life but of the wiles of Satan and the devils or their agents: The devil cometh and taketh the word out of their heart, lest believing they should be saved.' (Luke 8, 12). Again: 'There shall arise false Christs and false prophets, and shall show great signs and wonders in so much as to deceive if possible even the elect.' (Mat. 24, 24). Now these serpents, wolves, devils and false prophets are either in God or outside of Him. If Mrs. Eddy admits they are in Him, she is a Pantheist; if she holds they are out of Him, she contradicts herself."

CHAPTER VII.

MATTER AND SPIRIT.

"What a queer being Mrs. Eddy attempts to make of Jesus Christ is the thought," said Mrs. Davis, "which has been haunting me ever since our last meeting. Let us descant now on Matter and Spirit, two of the most prominent names in Christian Science."

"Before we can intelligently pursue a discussion," remarked Miss French, "we must be agreed on the meaning of the terms. **Matter** says Mrs. Eddy in '*Science and Health*' is that which mortal mind sees, feels,

tastes, hears, only in belief. This definition is accepted by Christian Scientists."

"Yes," cried out Mr. Gooding, "but they don't practically live up to their belief." "Food," writes Mrs. Eddy, "is an illusion. It does not sustain life, because God is life. It does not affect the real existence of man." In other words food being matter exists only in belief, in mortal mind; yet Christian Scientists are quite fond of that illusion, particularly in the shape of chicken and turkey with cranberry sauce and pumpkin pie. They admit them not merely into their belief but into their mouths and stomachs."

"By the way," chimed in Mr. Davis, "last week I saw the butcher wait on a Christian Scientist. After weighing the meat, he took it off the scales, wrapped it, and threw it under the counter, to his customer's evident surprise." "Just go home," said the vender, "sit down at table and believe you ate that mutton. It doesn't really exist anyhow." The Scientist, however, insisted upon taking the non-reality home to really cook and munch it.

"Of course," interposed Mrs. Sprite, "it would be foolish to stop eating until we gain more goodness and a clearer comprehension of the living God. (1). This, I presume, we shall attain only in Heaven, as Jesus still partook of food shortly before His Ascension." (Luke 24, 41-43).

"Compare we now," resumed Miss French, "Webster's definition of Matter with Mrs. Eddy's. Place we them side by side.

Matter: 1. material, substantial part of anything. 2. That of which all existent bodies are composed; body, substance. (Webster's Academic Dictionary.)

Matter, says Mrs. Eddy, is nothing beyond an image in mortal mind. Matter is the subject state of mortal mind. Matter has no life, hence it has no real existence. (This last from Glossary, Word: Death.)

"Webster," continued Miss French, "is admitted as an authority by all, Christian Scientists not excepted. Now a body is anything we see, feel, touch, etc. And substance from the Latin *sub* under, and *stare* to stand, is that which stands under the accidents such as appearance, taste, smell; that of which a thing is really made, in opposition to appearance. While denying the reality of matter in certain places of her book, in others she admits matter as existing, but pronounces it destitute of life and sensation: **heart, blood, brain, stomach, lungs, have, AS MATTER, no intelligence, life or sensation.** This statement is true in the sense that those parts of the body are like the whole body animated by the soul, and as soon as this life-giving spirit leaves the body, the entire body is lifeless and dead; just as a wire is said to be alive when it is charged

with electricity, and when this vital fluid or substance is spent or gone, the wire is dead."

"Thus Mrs. Eddy admits the existence of some matter whether live or dead," said Mrs. Davis, "of which heart, brain, etc., are samples. Yet, as Miss French showed a while ago, she maintains elsewhere in her same book of revelations that God being all, matter is nothing beyond an image in mortal mind. Again she grants that mortals are corporeal, that is, endowed with a body. That body, being matter, is nothing more than an image in mortal mind, an unreality, an illusion. Why feed, clothe, cherish and 'treat' that illusion? (An illusion is like something we see in a dream, something merely imaginary). Who ever attempts to put breeches or petticoats on the persons he sees in his dream?"

"Good!" exclaimed Miss French. "She is caught in her own snare. The whole system of Christian Science is built on an illusion, a chimera."

"Beg pardon," said Mrs. Sprite. "On page 17, Mrs. Eddy has: C. S. is pre-eminently scientific, being based on truth, the principle of all science."

"What truth is it based on?"

"That God is all in all. A distinguished convert to C. S., the Hon. William G. Ewing of Chicago says in C. S. Sentinel, vol. II, p. 114: 'The very substratum, the initial principle, the premise of all its reasoning, is the declaration of, and insistence upon, the patent fact that God is all in all. This premise, I venture to say, no intelligent believer in God will presume to question, and yet, if conceded, the genius of Bacon or Locke could not imperil the logic of Mrs. Eddy's conclusion, namely Christian Science. What say you to that, Miss French?' Thus Mrs. Sprite wound up triumphantly.

"I beg to say first, that I am greatly surprised to learn that a lawyer and a judge, a man accustomed to sound and accurate thinking, whose continual occupation it has been for years to strip statements of their vain trappings of empty verbiage; a man, the success of whose profession depends upon his quickness to unravel the skeins of confused thoughts and contradictory expression, should, after successfully flooring so many able opponents at the bar, have been entrapped, I will not say by a woman's charms, but by her fallacies and sophisms. Secondly, I repeat that C. S. is built on an illusion, for does she not emphasize the principle that matter is an illusion, and that, consequently, our body is made up of illusions. Christian Science is metaphysical healing. Its motto is: Heal the sick, cleanse the lepers, raise the dead, cast out demons. Now that healing, cleansing and demon chasing is done either to Mind or to body. To clutch the first horn of this dilemma would be absurd and blasphemous for Mind is God. What sane man would speak of healing and cleansing God? Therefore, the healing, etc., is to be done to the body, which she pronounces an illusion, an unreality.

"More absurd still: 'What is termed disease,' she says, 'does not

exist. It is not mind nor matter." Matter exists only in belief, an illusion. Of it there can be a sort of image in the mind anyhow, but disease being even less than matter, is something inconceivable or impossible. Why attempt to treat, to cure this unreality, this non-entity, this nothing? And why charge and demand cash payment for this operation on nothing? Ah! I see, Mrs. Eddy, in your boundless conceit you have succeeded in mimicking the Creator. He made the heavens and the earth out of nothing, and you magician-like have been for years coining gold and silver out of nothing. Now even were C. S. based on truth, it cannot lay claim to being scientific, no more than a novel, a love-story, can be called scientific though wholly based on truth; no more than a house if built on a rock is therefore architecturally and mechanically safe and solid. But I maintain it is based on falsehood. The substratum of her pompous fabric is that nothing has real existence outside of God. No 3 of Science and Health's fundamental principles reads: God, Spirit, being all, nothing is matter. That is an unsound foundation; therefore, the whole edifice erected on it must tumble.

God is all in all, not in the sense of being all, as Mrs. Eddy assumes.

"Pardon me for interrupting you," said Miss Jones. "I am reminded of a terrible cut Mr. Gooding gave C. S. the other day. I never told anyone about it, as it was shockingly irreverent. Nevertheless now, in order to illustrate the absurdity of that fundamental principle, I beg leave to relate the incident. Last week our friend, Gooding, stopped his wagon at the door and shouted to me: 'Harriet, give me the key to the cellar.' 'What have you got there?' I said. Do you know what he answered? Don't blush, Mr. Gooding."

"Harriet, you mustn't tell tales out of school," interjected the latter.

"Do tell us, Miss Jones," cried out several.

"Well," he said, "I bring Mrs. Sprite some sacks of god. I must put them in the cellar, for her god might freeze tonight. He meant potatoes and turnips. If God is all, He is potatoes, carrots, turnips, cabbage, horse, cow, dog, etc."

"That is, indeed, the logical conclusion from the principle she lays down," resumed Miss French, "but her principle is false and false is the conclusion."

"Is it not true that God is all in all?" queried Mrs. Sprite.

"If it is," retorted Miss Jones, "we have been boiling, cooking, and eating God day by day."

"God is all in all in this sense," continued Miss French. 1. "That He is omnipresent by His essence and power, not limited to any space nor circumscribed within any definite form. 2. That He is the first and efficient cause of everything good as Creator, being therefore the Principle, the fount of every finite being or of everything that exists out of or beside Himself. 3. That He rules, guides and preserves all beings in existence, without however infringing on man's free will."

God being a spirit excludes from Him all that is material, everything that can be seen, touched or felt, or in any way perceived by our bodily senses.

As a spirit, again, God is the infinitely perfect, necessary, self-subsistent, eternal Being, **completely distinct from** and infinitely superior to not only material beings but also to all other spirits which He created, viz., angels, and human minds or souls.

False, therefore, is Mrs. Eddy's assertion that matter has no Principle. False again (a) that matter is neither self-existent nor created by Spirit; (b) that matter cannot proceed from God, and that it has no real entity or being.

First that matter does exist, and has, consequently, real entity or being, the whole world admits. Why! Mrs. Sprite when your children bump their heads against the table, or hurt their toes on rocks, did you ever tell them to make them hush when crying, that the table and the stones didn't exist? Why do you hold an umbrella over them when it rains, if water, being matter, is only an illusion?

And the umbrella itself which shields from the rain, and the bread, the milk, the meat, etc., you feed on, are they but wind or air? The one who denies what the whole world admits must prove his denial. It will not do to say: "Matter has no life, hence it has no real existence." That is a gratuitous assertion, which we can retort: Matter has life, therefore it has real existence. Furthermore, we hold that matter, whether living or dead, has real existence. More generous, however, than Mrs. Eddy we give proofs of our contention. Matter is organic or inorganic. The latter embracing stone, sand, water, etc., is devoid of life. The former, which comprises the whole vegetable and animal kingdoms, is endowed with life. The common sense of mankind agrees, in asserting, for instance, that the drought has **killed** the wheat, the grass, the crops; that trees **died** because they were not watered; that the frost killed the plants and the flowers. Moreover, possession or lack of life does not effect the bare fact of a thing's existence, but merely the **mode** of existence. Thus the food you eat, the boiled or roasted potatoes, beans, beef, veal, pork, etc., were once living vegetables, live cows, calves, hogs, etc. Will any sane man assert that the table which is covered with such victuals is empty or that there is nothing on it? As to inorganic matter;—when a boulder rolls down an embankment and derails a train, even a simpleton, upon witnessing the accident, would declare that the dead boulder caused the wreck, though, according to you, that rock, having no life, has therefore no existence. The same holds good with regard to the lifeless sand-bars, shoals and reefs of the ocean that cause shipwrecks.

Organic beings when deprived of life—victuals when consumed,—and inorganic, houses, buildings, etc., when destroyed by fire, are not annihilated and consequently don't cease to exist, but, simply pass into

another form of existence; they exist in the shape of flesh, blood, bones, ashes, smoke, carbon, etc.

Proceed we now to that remarkable proposition "demonstrating" such a prodigious amount of mental acumen and such unparalleled reasoning powers that it is hard to tell whether an average inmate of an insane asylum or even a twelve-year-old Philippino could produce such a masterpiece of thought and expression. Gentlemen, please rise; ladies, quit rocking, and be all reverent and breathless attention: **When we admit that matter: heart, blood, brain, acting through the five physical senses constitutes man, we fail to see how anatomy can distinguish between humanity and the brute."**¹

¹ Science and Health.

Who admits that? Not even the untutored Indians, many of whom call God the great Spirit, to distinguish Him from the spirit or soul which animates the body, and in union with which it constitutes man. But matter: heart, blood, brain, etc., no more constitute man, than that the boiler, water and steam constitute the throbbing engine that pulls our railroad trains. Nor do heart, blood and brain act through the five physical senses. Surely, not even a Christian Scientist will affirm that his heart, blood and brain see, hear, taste, etc. Otherwise, why could not an intact corpse—supplied with heart, blood and brain—keep on talking, reading the newspapers, playing the banjo, etc.? Just as to run a train, besides a well-equipped engine, a fireman, an engineer with his hand at the throttle, and a conductor are required, so, besides a sound and perfect body, the soul, which is fireman, engineer and conductor combined, is wanted to keep up the flame of life in the human mechanism, to set all its wonderful organs in motion and to direct their complicated operations. Anatomy can always discern a man from a brute. To say distinguish between **humanity and the brute** is ungrammatical—the first is an abstract or a generic term signifying human nature or mankind collectively; the second is concrete or specific, meaning an irrational animal. What would even poor English scholars say of this sentence: Dr. A. performed an operation on mankind and on a dog to discover the bacilli of the bubonic plague? The mistake in this sentence is like Mrs. Eddy's blunder in the phrase—**distinguish between humanity and the brute.**

Even leaving aside the powers of reasoning and the faculty of speech, any sensible man, no matter how ignorant of anatomy, can always distinguish a man from a brute. Brutes most resembling man, Chimpanzees, for example, in the first place have tails which even Chinamen lack; and, secondly, they walk on four feet with their noses to the ground. Why don't they straighten their backs and walk erect, with their heads raised towards Heaven? Is it, perhaps, because they are irremediably afflicted with chronic rheumatism?

Laughter and cheers gave Mr. Gooding an opportunity to remark:

Whether curable or not, that is a disease which even the most humane scientist has not attempted to heal."

"Well," insisted Mrs. Gooding, "the origin of matter must be accounted for. It is neither self-existent nor created by Spirit, writes Mrs. Eddy."

"And yet," said Mr. Davis. "It must be either self-existent or produced. If self-existent, it must exist by virtue of its own nature, it must be such that it could not **not** exist. But this quality belongs only to the infinite Being. Therefore, we readily grant that matter is not self-existent. But if it is not self-existent, while all the world admits that matter does exist, it must therefore have been produced. If produced, it must have produced itself or it must have been produced by another. It could not produce itself, as nothing can act before it exists. Therefore, it must have been originally produced by another, and this other can be only God, the Spirit infinitely perfect. This production by God can be none other than **creation**. Therefore matter has been created by the great Spirit. Still under the word **light**, (*Science and Health*, page 498), Mrs. Eddy attempts to impart new light on this important question. All ye lovers of light, lend me your ears. All questions, she writes, as to the divine creation being both spiritual and material are answered in this passage (God said: Be light made, and light was made;) (Gen. 1, 3.) for though solar beams are not yet included in the record of creation, yet there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of truth and spiritual ideas."

"Once more, what a pompous self-confident assertion!" cried out Miss French. "We may commence by squarely denying it, awaiting proofs of substantiation. Whether that light sprang from the sun or from volcanic eruption or not, none can positively know without an express revelation from above. If Mrs. Eddy was vouchsafed such a revelation, let her produce credentials."

Many learned men on the one hand hold that this light came most likely from the sun illuminating the surface of the earth with a faint brightness only, as the brilliant rays were shrouded by dense clouds. The sun's face remained invisible to the earth for long ages, till the cooling earth presented to the sun a clearer atmosphere. Those, however, who opine that the sun emitted no light till the fourth day, or fourth period of creation, trace the light to magnetic and electrical actions, which doubtless abounded on the earth in the manifold chemical combinations of the molten mass.

On the other hand, any one who keeps abreast of the scientific advance of the age is perfectly aware that light can proceed from other sources than the sun and volcanoes. St. Gregory of Nyssa, who wrote about A. D. 370, anticipating the corpuscular theory of Newton set forth the opinion that light was a special kind of matter of which the luminous orbs of heaven were composed; that the light-giving molecules

which composed the sun, moon and stars were originally disseminated through the primordial nebular mass, and came together in virtue of certain laws of affinity and attraction to which they were subject. His theory was wrong, so was Newton's, though certain scientists of our day still aver that it is more tenable than any theory yet advanced.

According to the Huygenian hypothesis, light is due to the vibration of a medium filling all space, the undulations of which are capable of producing an impression on the retina.

It is an incontestable fact that, agreeably to Laplace's contention the sun is born of light rather than light of the sun. Long before the nebular mass from which the sun was evolved, was sufficiently condensed to form the brilliant luminary which we now behold, the revolving cosmic mass had in virtue of its condensation and contraction begun to emit light and dissipate the darkness that before had enveloped the immensity of chaos. The principle of light is, as all physicists are aware, ever latent round about us and requires only special excitants to develop it and make us conscious of its existence. It is disclosed in the lightning's flash, in the X Ray experiments, in the aurora borealis and in various phenomena of chemical and mechanical action and of phosphorescence.

At what period in the development of the universe the emission of light began, science is unable to say. It can however assert that light existed long prior to the separation of matter, or the formation of distinct luminary bodies.*

"That famous assertion," said Mr. Gooding, "which Miss French has so triumphantly refuted, though I don't pretend to be one of the spokes of the hub of the universe, I shall venture to duplicate."

This light is not from the sun, nor from volcanic flames, but it is the revelation of truth and spiritual ideas.

Of the man I see staggering across the street I say: That fellow's drunkenness is neither from beer nor from whiskey, but it is the intoxication of Christian Science Spirit.

"Well, Gooding," cried out Mr. Davis, "that is a pretty good duplicate. Moreover, it is a gentle reminder of your grand snake-story."

"Serious!" said Miss Jones. "If the light which God created so many thousands or millions of years ago is the revelation of truth and spiritual ideas, is it not strange that the Creator waited so long to promulgate that revelation to the world, viz., till 1866? Fortunately the world could and can still spare many a like revelation!"

At last Mrs. Sprite broke her long silence saying: "I must own that the chief and only proofs Mrs. Eddy puts forth for the non-existence of matter have been shown to be mere assertions and guesses."

* Dr. J. A. Zahm on the Hexaemeron. *American Ecclesiastical Review*.

"Consequently," chimed in Miss Jones, "as her whole system is built on that foundation, of which every stone has been split and crushed by the sledge-hammer of logic, the whole superstructure falls to pieces."

"And," continued Mrs. Davis, "Christian Science has been demonstrated to be in reality unchristian, aye, barbarous ignorance."....

"Accordingly," pursued Miss French, "instead of posing as a light-reader and truth-imparters, Mrs. Eddy ought to assume the more modest name of scores of Ingersoll's disciples, viz., that of light and truth-seeker. Of both she could find a goodly amount on the benches of a high-school. What she most needs is a thorough course of philosophy, especially logic and metaphysics."

"Before we adjourn," said Mrs. Gooding, "I am delighted to observe that, contrary to my anticipations,—for I had often heard people remark that arguing with Christian Scientists was wasting time and wind,—our good-natured hostess is, unlike those unreasonable specimens of mankind, quite open to conviction."

With a graceful bow of acknowledgement Mrs. Sprite thanked her happy guests as they smilingly departed for their respective homes.

CHAPTER VIII.

THE HUMAN SOUL.

When Miss French at last arrived almost an hour late several voices were raised simultaneously asking the cause of her tardiness.

"Ladies and Gentlemen," she said, "on my way home from a short trip a slide of '**compound idea**' stopped our train and a few passengers were almost crushed under a load of '**compound idea.**'"

"What do you mean?" inquired her companions.

Look up the word Earth in the Glossary of the C. S. text-book. "Earth," says Mrs. Eddy, "to material sense is matter, but to spiritual sense it is a **compound idea**. I assure you the slide that almost buried those tourists this afternoon must have been the weightiest idea that ever ruck them."

"Well," quoth Mrs. Gooding, "Webster is completely outdone by Mrs. Eddy. He defines **compound**, composed of two or more elements, ingredients or parts. Whatever is composite is material, whereas an idea is a mere intellectual representation of something. To say a compound idea is therefore as incorrect as a material spirit."

"Devote we now some minutes to what Mrs. Eddy calls the suicidal belief that soul is in body. ('Science and Health, page 344')." "

Thus spoke Mrs. Davis. Thereupon Mrs. Sprite said: "Soul is Deity. There is **but one soul**. The term souls is as improper as the term gods. 'Science and Health.'"

"If so," said Mr. Davis, "the Bible is untrue and therefore not the word of God. For it says: 'The souls of the just are in the hand of

God, and the torment of death shall not touch them. And though the sight of men they suffered torments, their hope is full of immortality.' Wis. 3, 1-4."

"And how clear," cried out Mrs. Gooding, "is this text: 'Fear not them that kill the body, and are not able to kill the soul, but rather fear Him that can destroy (plunge) both soul and body into hell.' Matthew 10, 28."

Who has not heard these awful words of Our Lord thundered forth from the pulpit: "What doth it profit a man to gain the whole world, and lose his own soul? What shall a man give in exchange for his soul?"

"The corruptible body is a load upon the soul, and the earthly habitation presseth down the mind." Wis. 9, 15.

Weary of the trials and temptations of earth, St. Paul exclaimed: "Who shall deliver me from this body of death? I long to be dissolved and to be with Christ."

By one stroke of her mighty pen Mrs. Eddy brushes aside the testimonies both of God and man. "Soul," she scribbles, "does not belong to a limited body, or limited mind. If soul is immortal it cannot exist in matter. Nothing but Spirit, soul, can contain soul, because Spirit is larger than all else."

"What a pile of absurdities!" cried out Miss French. "By speaking of a limited body, she implies the existence of an impossibility, namely, an unlimited body. Whether mortal as the brute soul, which is sentient but not rational like the human soul, or immortal, soul does exist and therefore can exist in matter. If Mrs. Eddy does not admit the arguments of reason, which prove that there is a soul in our bodies, she ought to take God's word for it as expressed in the texts quoted above. Reason tells us that every effect must have a proportionate cause. No man is capable of spiritual operations, such as thinking, reasoning, comparing ideas. Therefore, there must be in man an adequate cause or principle of such action, that is, a spiritual substance which we call soul."

Again as physiologists, doctors, anatomists, etc., assure us, our bodies are constantly changing and being renewed. In a few, say ten years every particle of our former bodies is gone, wasted away, carried off. Yet our consciousness, the "I" (Ego) in us remains ever the same. Thus we remember things seen or done in our childhood, twenty, thirty, forty, fifty years ago. We say: I saw, I heard, I did such a thing; yet the eyes, the ears, the hands, etc., we used for those actions are completely gone from us, and have been succeeded by new eyes, ears, and new hands in our bodies. What, then, is that principle of identity in us? It is unchangeable, because an immaterial substance, namely our soul, the principal faculties of which are understanding, memory, and will.

"Will-power," quoth Mrs. Sprite, "is," according to Mrs. Eddy, "but an illusion of belief. Human will, she informs us, is an animal principle."

pensity, not a faculty of soul. Will co-operates with appetite and passion. Thence arises its evil. Thence also comes its powerlessness since power belongs to God not to evil."

"Mrs. Eddy thus assumes," said Mrs. Gooding, 1. "that will-power does not exist, it being something imaginary, illusory. 2. Contradicting herself, she admits that will does exist, but, that it is low, evil and powerless.

If so man is not free. If not free to do an act or not to perform it, he acts under compulsion. Therefore he is not responsible, nor accountable to God for good or evil. If man is compelled to do whatever he does, laws human and divine are meaningless, aye ridiculous; and our justice courts are a mockery and an insult to man's impotence. But, contrary to Mrs. Eddy's assumptions, common sense and experience teach the freedom of our soul. There is no insuperable necessity to do something or to avoid something. Even a Christian Scientist practically acts up to this, and feels at liberty to give home-treatment or absent treatment. Also Christian Scientists are often arraigned before the judges because, in defiance of the state laws, they attempt to practise the healing art without either license or medical certificate.

Again all distinguish between natural defects and vice; between acts done without deliberation and those that are premeditated. The laws, precepts, counsels, exhortations to shun vice and practise virtue, the punishments and rewards which obtain among all nations are based upon that noblest faculty of man, his free-will. "Each of us possesses true liberty: in other words each one possesses what might have seemed the inalienable prerogative of God, a self-originating principle of causation. Each of us then is entrusted with the charge of that most precious deposit his own moral character, his own permanent and eternal interest." (*)

"As all just human laws are founded upon the Divine law," said Mr. Davis, "we may fittingly close this discussion with some sentences of Holy Writ:

David sings: "I have inclined my heart to do Thy justifications forever, on account of the reward."

"The Catholic Church," quoth Miss French, "thus praises every one of her holy Confessors: 'He that could have transgressed and hath not transgressed; could do evil things and hath not done them.'" (Eccli. 31. 10.

And Miss Jones wound up the quotations by:

"Whoever shall keep the whole law, but offend in one point is guilty of all." James 2, 10.

"Before we part," said Mrs. Sprite, "we must have a few words from you, Mr. Gooding. You have kept unusually quiet."

(*) Right Rev. J. Vaughan's "Thoughts for all Times," Chap. III.

"Well," spoke the latter, "as a retrospective glance upon our present and our last disquisition, I quote from **Science and Health**: 'Heathen mythology and Jewish theology have perpetuated the fallacy that intelligence, soul and life can be in matter.'" Yet in the same book the author notes that Christ's crowning miracle was His triumphant exit from the flesh.

From that assertion follows either that He "our Master," as she styles Him, has no intelligence, no soul and no life, and, if dead, how could He go out of the flesh; or that intelligence or soul was in the flesh, that is in matter, else if it was not in the flesh, how could it go out of it? (1)

"Excellent! Mr. Gooding," cried out Miss French. "Your fine dilemma is a strong clinch to all our recent arguments. May Our Lord admit you into His kingdom for speaking so beautifully in defense of truth!"

"May He grant that wish as He heard the prayer of the penitent thief on the cross!" replied the converted infidel. To him Jesus said: "This day thou shalt be with Me in Paradise." "Now what would be in Paradise and with what? Not the bodies, as the bodies of both Jesus and the thief were buried. Yet they, themselves, would be united there that very day. Consequently, their souls. The same holds good with regard to Dives and Lazarus: their bodies were mouldering in the grave. Now if there is but one mind or soul, how could Lazarus' mind be in Abraham's bosom and Dives' mind in hell, the place of torments? "Capital! Gooding," cried out several, warmly shaking his hands.

CHAPTER IX.

PANTHEISM.

"I heard," said Mrs. Gooding to Mrs. Sprite, "that the Christian Science foundress repudiates the charge of being a Pantheist."

"If so," quoth the speaker's husband, "she has to disown, and cast off her own offspring, **Science and Health**, for in it she clearly teaches Pantheism."

"Surely," said Mrs. Sprite, "she will never do that. She is too proud of her first-born."

"Let us then once more," proceeded the whilom disciple of Ingersoll, "compare her theories with those of leading Pantheists."

Kant and Fichte held there is Mrs. Eddy writes: Mind is the nothing but the I; the **Ego cogi-** only I or Us (sic); the only Spirit, tans. the one God.

Spinososa taught that there exists God is the life, the substance,

(1) The reader will recall how Mrs. Eddy denies Christ's death. Does she not contradict herself by speaking of His triumphant exit from the flesh? What is His exit from the flesh but death?

but one substance in the universe, and that everything in the universe is a mode or attribute of that one substance, God.

Krause, following Shelling, attempted to prove that all things are one and the same with the divine essence.

"Consequently," spoke Mr. Davis, "from the worms that crawl under our feet to the mules and horses that we drive, from the bed-bugs (which are very much alive in some summer resorts), to the owls and the eagles of the Rockies, there is no life but God. All substance, likewise, from oat-meal to beef-steak, is God."

"If I were a Christian Scientist," said Miss Jones, "I would not dare to poison flies nor to crush a worm for fear of doing violence to God. Yea, I would strive to be good enough to stop eating (1) this very day."

"Pantheism is so absurd a system," chimed in Miss French, "that it is hard to conceive how it ever gained any adherents. If the universe is the same substance as God, it must have the Divine attributes or properties. Now God is the necessary Being, eternal, infinite, immutable, simple, that is, not composed of parts, whereas the universe or the world is contingent, temporal, finite, changeable, compound, etc. Therefore, there is an essential difference between God and the universe and all it contains as God cannot be both infinite and finite; unchangeable and changeable, etc. But this sentence of Mrs. Eddy is worth a little comment:

"The belief that man has existence or mind separate from God is a dying error. Yet, she urges that we exert ourselves to approach the supreme God. How can we approach Him if we are not separated from Him? On the other hand, some men are good, others most wicked. Now if all these men have no existence or mind separate from God, God must be good on one side and wicked on the other. O blasphemy and nonsense! Besides, every man, if devoid of existence or mind separate from God, must be a part of God; God, therefore, is no longer a Spirit, but a material, a compound Being. Such a god is no more the God of the Christians than a cabbage or a pumpkin."

"It must be clear to you now, Mrs. Sprite," said Mrs. Davis, "that your mistress' principles harmonize with those of the leading Pantheists, that, consequently, she is a Pantheist herself."

"But," replied Mrs. Sprite, "our foundress holds that Pantheism is a belief in the intelligence of matter."

"Even then, according to her own definition, she is a pantheist, for,

the intelligence of the universe. In one sense God is identical with nature. (Nature means the universe).

Jesus would recognize no life, intelligence or substance outside of God; God, then, is the only life, intelligence or substance.

(1) Turn back to bottom of page 44 of this treatise.

commenting on the words: 'Let us make man to our image and likeness,' she says: 'Eternal verity and unity of God and man including the universe.' Thus God, man, and the universe are all one. If man and the universe are one with God, they must have the same attributes as God, of which one is intelligence. Now, the universe is material or composed of matter; and Mrs. Eddy endowing the universe with intelligence convicts herself of Pantheism, or of believing in the intelligence of matter."

Taking up the thread of Mrs. Davis' argument, Miss French continued: Mrs. Eddy shows her gross ignorance of the nature of God not only by making Him material and compound like the universe, but also by making Him changeable. Somewhere in her oft-quoted book she describes Divine (Christian) Science: development of eternal Life, Truth and Love. These last words are, she informs us, synonyms of God. Now development is change, growth, expansion; and whatever is susceptible of development or growth is finite. Therefore, according to Mrs. Eddy, Life or Truth or Love or God is changeable and finite.

Yet objected Mrs. Sprite, my mistress always maintains that God is infinite. Life, Truth and Love, she writes, express the threefold essential nature of the Infinite.

"Indeed," rejoined Miss French, "she again contradicts herself. What is threefold is multiple. The infinite must necessarily be one. For the Infinite is "the Being, than Whom a greater one cannot be thought of." Now if there were two infinite beings, we could at once think of a third one who would be superior to those two. Consequently those two infinite beings would not be "the greatest beings we can think of." Or, again, if there were several infinite beings, there would have to be some difference or distinction between them. Now there could be no difference between them unless one should have a perfection which is wanting in the other or others. Therefore from the moment a being is minus something, he is not without limits or infinite but finite."

"Yet Mrs. Eddy calls God the Infinite," said Miss Jones, "but here again she contradicts herself, by impugning the creation of matter. God, she writes, never created matter, for there is nothing in Spirit out of which matter could be made. Again God has created all in and of Spirit. These two sentences prove her quite ignorant of the meaning of creation. To create signifies to bring beings into existence without any pre-existing material out of which to produce or fashion them; in other words, to create is to make out of nothing, not as though the nothing were the material out of which things are made but to call into existence from previous nothingness.

Mrs. Eddy insinuates clearly her opinion that God cannot really create or make something without a pre-existing material. God never created matter, she contends, for there is nothing in Spirit OUT OF

WHICH matter could be made. This reason she alleges would be valid if creatures were emanations from God as the web is from the spider; or if God were not all-powerful, and if He needed pre-existing material out of which to make things. To speak of God as she does is to limit His power or to make Him finite, despite her assertion that He is infinite.

Equally false and absurd is her other proposition: **God has created ALL in and of Spirit.** By all is meant as the Bible teaches, heaven and earth and all they contain: the sun, moon, stars, fishes, birds, animals, etc., which certainly are not spirits nor spiritual but material. And though she has just told us that there is nothing in Spirit out of which matter could be made, she now declares that God has created all (all the things and beings just mentioned) in and of Spirit. Spirit is God. Thus we are again brought to face the conclusion that heaven and earth, sun, moon, stars, plants, trees, animals, etc., emanate from God, are made of God, are parts of God; consequently the Infinite is once more turned into a compound, a material being. And, as, according to her own principle: **like produces like**, having practically turned the Creator into a material being, whatever He has produced would be material too."

"Well," quoth Mr. Gooding, "Mrs. Eddy beats the devil. He deceived our first parents by promising them that they would become equal to God, but she makes not only men but stars, horses, dogs, toads, and rocks, equal to God. Surely Satan ought to give her a medal."

"Indeed," interjected Mrs. Davis, "in decorating her the devil would honor his own, for while posing as a leader of Christians, she boldly denies the first article of the Christian creed. Neither she nor any of her acolytes can say: **I believe in God, the Father almighty, Creator of Heaven and earth.** Miss Jones showed awhile ago how she limits God's power. Let me further illustrate the same point by proving how she robs God of the title of **Creator.** Creation according to her is impossible:

"If Mind is first, she writes on page 543, it cannot produce its opposite matter. **If matter is first, it cannot produce Mind. All must be Mind or else all must be matter. Like produces like. Neither can produce the other. In natural history, the bird is not the product of a beast.**

Because a frog is not hatched out of a sparrow's egg, does that prove that God, the infinite Mind cannot create beings different from Himself? How does she dare to attempt to subject the Creator to the creatures' limitations? May her ignorance extenuate the heinousness of her blasphemies!

Then she gravely informs us that **Adam was created before Eve, and that herein it is seen that the maternal egg never brought forth Adam.** "The best comment would mar the beauty of this brilliant argument! Yea, we might as well adjourn our meeting for here we have been served food for several days' mental feasting.

As the coterie was about to separate, Mrs. Sprite hailed her servant saying: "Harriet, bring that now. I want our friends to taste my plum-pudding before they go."

"Did you make that pudding?" inquired Mr. Gooding.

"I did," replied the hostess.

"Your mistress would never admit that."

"Why not?"

"Because as she contends that God did not create the world because there is nothing in Spirit out of which the world or matter could be made, accordingly she would argue: "Mrs. Sprite never made that pudding because there is no pudding in her, or there is nothing in her out of which the pudding could be made."

CHAPTER X.

MAN.

"After seeing how Mrs. Eddy pulls God down to the level of His creatures, we shall not be surprised, aye, we shall rather expect to learn how she raises man to the heights of God."

Thus Mrs. Gooding introduced the subject.

"Catholics hold," quoth Miss French, "that man is not a Church builder, that to found the true religion is the work of God alone. It looks as though the foundress of Christian Science had heard of that prerequisite. Let us see presently how, human as she is, she maketh herself and all her adherents Divine."

"To that effect," said Mrs. Davis, "it will suffice to quote her own words. Listen, then, to this new-fangled goddess: Searching for the origin of man is like inquiring into the origin of God Himself, the self-existent and eternal."

The infinite idea, man, is no more seen or comprehended by mortals than his infinite Principle, Love. Both are co-existent and eternal. Who made me, says grown-up man? Error replies, God made you. The first effort of error is and always has been to impute to God the creation of whatever is sinful and mortal, but infinite Mind sets at naught such mistaken belief. Christian Science reveals what eye hath not seen, that the universe, inclusive of man, is as eternal as God. Science and Health, p. 546.

"We must have lived before our birth," interjected Mrs. Gooding, "for if life ever had a beginning, we are not eternal. Too bad 'Error' continued in the world till Mrs. Eddy's evolution from Mind!"

"Do you mean," said the former's husband, "till her revolutions through the divorce mills?"

"Mrs. Davis, please proceed." The interrupted reader resumed:

"God is the parent Mind and man His offspring.

Man is evolved from Mind. P. 536.

Divine Principle and idea, God and man are inseparable.

The true idea of man, as the reflection of God, is as incomprehensible to the limited senses as his infinite Principle.

The great spiritual fact must be brought out that man is, not shall be, perfect and immortal. p. 426.

According to Christian Science, man is as perfect as the Mind which forms him. The latter is infinitely perfect, therefore man is infinitely perfect.

Man, tree and flower are supposed to die. The fact remains that the entire universe is spiritual and immortal. Mortal mind affirms that the body is dying and decomposed into dust, but this is not so. Mortals awaken from the dream of death and are immortal.

Most plainly does she ascribe to man all the attributes of God. In her opinion man is co-existent with God, eternal, as eternal as God, infinitely perfect, incomprehensible, immortal, inseparable from God, spiritual. A being endowed with such attributes is divine, is God."

"Too bad," cried out Miss French, "that after soaring to such sublime heights, and revealing things which no human eye hath seen, she grew dazzled, dizzy, and before reaching consistency, that rare jewel, she tumbled down to earth again; and we find her on her knees (if they were not crushed to a pulp from such an awful fall) praying for that mind to be in us which was in Christ Jesus. p. 493, 6.

And after boasting that man is as perfect as God, she humbly acknowledges that in proportion to his purity and perfection is man in the proper order of celestial Being and able to demonstrate life through Christ, its spiritual idea, even as Jesus did.

CHAPTER XI.

SICKNESS.

"Sickness, quoted Mrs. Sprite from 'Science and Health,' even leprosy is a creation of mortal mind, an illusion. Deny illusion, deny sin."

"That expression about sin," said Miss French, "reminds me of the famous sentence Luther, the apostate priest and founder of Protestantism, wrote in a letter to Melancthon, viz.: 'Sin boldly but more boldly still believe.' If sin is an illusion to be denied, may not some Eddyites conclude thus: 'Sin hard but deny sin harder?'"

"God forbid!" rejoined Mrs. Sprite.

"If sin is an illusion," interjected Miss Jones, "then Christ died for an illusion. O blasphemy!"

"And if even leprosy is an illusion," pursued Miss French, "what fools these mortals be who proclaimed Father Damien a saint, and erected statues to him (Protestants being foremost in this movement), to that heroic priest, I say, who, after ministering for sixteen years to

the forsaken lepers of Molokai, died of the same horrible disease, a victim of love for his fellow-men!"

"O Mrs. Sprite," shouted Mr. Gooding, "I see the reason now why no Eddyites crossed the Pacific in search of lepers. It was not worth while to take so much trouble for the sake of an illusion."

"Nay," chimed in Mr. Davis, "right here they carefully give the illusion a wide berth. When a few years ago an appeal was made for nurses for the Louisiana leper colony, we read in the papers of a number of Catholic Sisters leaving their convents in New Orleans to take charge of the loathsome outcasts."

"In this matter again," said Mrs. Gooding, "we find Mrs. Eddy in opposition both to the common sense of mankind and to the Bible. All men, even Eddyites, practically show the utmost dread of that disease. Witness the violent outbursts of anti expansionists published in papers and magazines under titles, as '**Shall we annex leprosy?**' As to the Scriptures, the Old and New Testament combine in testifying to the fearful character of leprosy. Did not the Lord dictate minute laws to Moses and Aaron concerning leprosy in men, in garments, in houses, etc., to prevent the spread of the contagion?" (Lev. ch. 13 and 14.)

"And," proceeded Mrs. Davis, "is not the Bible our authority for stating that God frequently visited people with sicknesses in punishment of their crime? Thus Moses' sister (Num. 12, 10) and Elisha's (Eliseus) servant were struck with leprosy; the former for having murmured against her brother, and the latter Gehazi (Giezi) for telling a lie and deceiving." (4 Kings 5, 27).

"Of course," chimed in the last speaker's husband, "every reader of the Scriptures is familiar with that fact. Testimonies abound from Genesis to Revelations (the Apocalypse): "Deservedly," confessed Joseph's brothers, "**do we suffer these things because we have sinned.**" Gen. 42, 21. So God's servants have owned that not only diseases, but reverses, trials, and afflictions were sent them by their heavenly Father to justly punish and chasten them. (1) Thus God allowed "**Satan to strike Job with a very grievous ulcer from the sole of his foot to the top of his head.**" Job 2, 7. How many poor wayfarers have been comforted and nerved by that holy Patriarch's admirable patience and resignation! How beautiful are his oft-quoted expressions of faith and submission: **The Lord hath given, the Lord hath taken away, may his name be blessed! If we received good things from Him, why should we not accept evil things?**"

"In a fine sermon I heard on that theme some time ago," proceeded Miss French, "one of our priests said that sicknesses, reverses, and afflictions, are either sent or permitted by God 1st, to detach us from

(1) Mrs. Eddy's manufactured God is a sort of a harmless being. She neither allows him to chasten here nor to punish hereafter. "No final judgment awaits mortals." (*Science and Health*), p. 187.

earth, reminding us of our condition of strangers and pilgrims who have not here a lasting city, but seek one which is to come. Heb. 13, 14; 2ndly, to try out virtue. Virtue is perfected in infirmity. 2 Cor. 12, 9; 3rdly, to give us opportunities to expiate our sins and to gain merits for Heaven, "As Christ had to suffer....and so enter into glory," He requires those who ambition "a throne at His side, to drink the chalice which He has drunk." Luke 24, 26 and Mat. 20, 22.

True to the spirit of his Master, St. Peter says: "Sharing in the sufferings of Christ rejoice that in the revelation of glory you may rejoice exulting. I. Pet. 4, 13. Likewise St. Paul: If the sufferings of Christ abound in us, so, through Christ, our consolation abounds....that our hope for you may be firm, knowing that as you have been partners in His sufferings, so you will be sharers in His consolation. 2 Cor. I, 5, 7.

"Why! of course!" interposed Mrs. Gooding, "pardon me for interrupting you, Miss French, but by suffering we have to become like Our dear Savior, Who having joy set before Him, endured the cross. (Heb. 12, 2.). How wrong then is Mrs. Eddy and her followers to strive to deny suffering, and flout the truth that we must tread in the footsteps of our sorrowing Redeemer, contrary to St. Peter's warning: Christ suffered for us, leaving us an example that we may follow in His footsteps?" I Peter 2, 21.

"Yes," resumed Miss French, whether we will or not, we have to suffer. Man born of a woman, living for a short time is filled with many miseries. (Job. 14, 1). "Therefore," concluded our priest, "man has to endure the trials of life either with the cheering hope that through many tribulations we must enter the kingdom of Heaven climbing by them as by so many golden steps to the throne of the Most High, or man suffers without any solace, aye, in despair, making a hell on earth of what his Heavenly Father intended for a purgatory, only to fall into the everlasting hell hereafter.

Be not then like the bad thief on the cross. His punishment brought him close to Jesus' side, but the unrepentant spirit in which he suffered it cast him all the further from his dying Savior."

"Now, Mr. Davis, give us a few more Bible texts in confirmation of the great truth under discussion."

"It is a genuine pleasure to gratify you," replied the latter, "the more because Christian Scientists claim that God never is nor can be the author of or the cause of sickness. What a dull student of the Bible she is, else she would have noticed these passages: The Lord said, 'There shall be boils and swelling blains both in man and beasts. And there came boils, etc.' Ex. 9, 9, 10.

God said to Moses: If thou wilt hear the voice of the Lord thy God, and do what is right before Him and obey His commandments, none of the evils, that I laid upon Egypt will I bring upon thee. Ex. 15, 26.

Again "The Lord shall increase thy plagues...infirmities grievous and perpetual. Moreover the Lord will bring upon thee all the diseases." Deut. 28, 60, 61.

"The New Testament," interjected Miss Jones, "is equally explicit. Our Lord said to the man whom He healed at the Bethsaida pool: **Behold thou art made whole; sin no more lest something worse happen to thee.** John 5, 14. And as Saul was struck blind on the road to Damascus (Acts 9), so through him, after he was made priest and bishop (Acts 13, -, 3), God punished Elymas, the magician, striking him blind because he sought to turn the proconsul Sergius Paulus from the faith. And now the hand of the Lord is upon thee, and thou shalt be blind.... and immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand." (Acts 13, 11).

"Mrs. Sprite," said Mrs. Gooding, "bear with me for showing you once more how **THE BIBLE COMMENDS PHYSICIANS AND MEDICINE.** "If men quarrel and the one strikes his neighbor with a stone or with his fist and he die not but keepeth his bed...**HE THAT STRUCK HIM SHALL MAKE RESTITUTION** for his work **AND FOR HIS EXPENSES UPON THE PHYSICIANS.** Ex. 21, 18, 19. Thou hast no **HEALING MEDICINES...**for I have wounded thee with the wound of an enemy, with a cruel chastisement...thy sorrow is incurable. Jer. 30, 13, 15. By the torrent shall grow trees that bear fruit; and the fruits thereof shall be for good **AND THE LEAVES THEREOF FOR MEDICINE.** Eze. 47, 12. Is there no balm in Galaad. (Gilead). **IS THERE NO PHYSICIAN THERE?"** Jer. 8, 22.

"Thus God permits and often sends diseases for man's greater good," pursued Miss French. "My son reject not the correction of the Lord and do not faint when thou art chastised by Him. For whom the Lord loveth, He chastiseth, and as a Father in the son He pleaseth Himself." Prov. 3, 11, 12. And, "A grievous sickness maketh the soul sober." Eccli. 31, 2. Such also is the unanimous teaching of the Fathers of the Church: The sickness of the body is the health of the soul. (St. Greg.). Good is the disease of the flesh which leads man to health of soul. (St. Bern.). And St. Augustine attests: "Many after recovering health lead wanton lives, who were chaste when ill." Accordingly when he was himself racked with pain he cried out: "Here burn, O Lord, here cut, provided thou sparest me in eternity."

It is of such death scenes that Holy Writ witnesses "Precious in the sight of the Lord is the death of His Saints," (Ps. 115, 15), whereas the Eddyites bid us throw overboard both the Bible and our common sense by denying sin, and its punishment, disease (for by sin death came into the world and sickness and everything that leads to death); they would rob us of the edification and encouragement the devout Christian affords us by bearing illness and pain with patience and resignation; Mrs. Eddy

would have her dupes thrust aside the hand which the most loving Father lays upon His wayward children, and she would attempt to frustrate the designs of an all-merciful Providence, rejecting those disguised blessings and robbing poor man of those sources of merit for Heaven. Surely we have in her another instance of the devil transforming himself into an Angel of light. Ah! Pity the deluded creatures who cling to her skirts. Pity them and her international board of hired lecturers who exalt that false priestess to the skies calling her "our beloved Mother" and asserting of her that "she almost stands within the shadow of the Divinity."*

"What!" exclaimed Mr. Gooding, utterly disgusted. "Why! then Bob Ingersoll and all infidels stand within the shadow of the Divinity. Fudge! A woman who writes nonsense as we commented upon before and such as this: If a dose of poison is swallowed through mistake, and the patient dies, does belief cause his death! Even so, and as directly as if the poison had been intentionally taken. In such cases a few persons believe the poison to be swallowed harmless; **THE PATIENT DIES BECAUSE THE MAJORITY OF OPINIONS BELIEVE THE ARSENIC OR STRYCHNINE TO BE POISONOUS.** Page 70. This foolish assertion is a direct contradiction of what she states in the same *Science and Health*, p. 19: **Reflecting God's government man is self-governed and CANNOT BE CONTROLLED BY OTHER MINDS** when subordinate to the Divine Spirit. (The divine Spirit, the Comforter, is, as you recollect, *Christian Science*). Again on p. 492 she says 'There is no transfer of mental suggestion from one mortal to another.' If so, how could the majority of opinions affect the patient?

Another contradiction and inconsistency! We heard her trumpeting to satiety that there is but one Mind, God. Yet here she speaks of the majority believing, etc. Now those few and those many persons believe, not by means of their bodies (bodies being matter, and, according to her, having no life and no intelligence), but by means of MIND. But Mind is God. Consequently there are many minds apart from God, or God is divided against Himself, His bigger portion wrongly (in Mrs. Eddy's opinion) believing the arsenic poisonous, and His smaller portion believing it harmless. Thus God is no longer one and simple but manifold and composite.

"And what then," cried out Mr. Davis, "about dogs, rats, horses and cows that eat poison? Why does it kill them? It should not harm them at all, as belief and not the poison is the cause of death. Certainly brutes are incapable of believing either way, being ignorant of the nature of the poisonous stuff."

* Words of Judge J. R. Clarkson, of Omaha, in his *Christian Science* lecture at Pocatello, Idaho, July 24, 1900.

In justice to this gentleman, I take pleasure in stating that I heard he has renounced *Christian Science*, correctly judging the fad unworthy of his support.

"And yet," chimed in Miss Jones, "**Christian Science**, says Mrs. Eddy, explains all cause and effect as mental, not physical. So it was not lightning but mind that burnt those houses and killed those people the other day; the Kansas and the Missouri (St. Louis) tornadoes were mental effects; likewise the hurricane of August 8, 1899, which laid waste Porto Rico."

"Hold on," cried out Mr. Gooding, "Mind is getting weak in me. I propose, my dear wife, that you dish up the treat, the fine cake and the fresh eggs you brought along."

"Too bad Harriet has no fire nor hot water to boil the eggs," said Mrs. Sprite.

"No matter," replied Mr. Gooding, "mind laid those eggs and mind will boil them, too. Pitch in, friends!"

"Beg pardon," said the hostess, "start a little fire, Harriet. We cannot swallow raw eggs."

"Now, Mrs. Sprite," rejoined Mr. Gooding, "be consistent. **Christian Science**, says your leader, **reverses the testimony of the physical senses**. To us, that stove is cold, to you, it should be red hot; to us the egg is raw; to your senses it must be boiled. To Scientists dried herring does not taste salty, rain is not wet, a negro looks white, and a donkey's braying is harmonious music."

"Oh! Mr. Gooding, that irrepressible inclination to joke clings to you," cried out Mrs. Sprite.

"Well, Madam," replied the former, "without meaning the slightest disrespect to you, I must declare that when I come across such arrant twaddle as abounds in **Science and Health**, I must either joke or curse, and, unwilling as I am to forfeit the title of a gentleman, I prefer innocent railleury."

"Indeed," resumed Miss French, "a large fund of patience is required to remain calm whilst hearing the truth distorted, misrepresented and denied as we have it again in the following sentence: **In the science of Mind you learn that there is no transfer of mental suggestion from one mortal to another; for there is but one Mind and this Omnipotent Mind is reflected and governs the entire universe.** (*Science and Health*, p. 492).

Here Mrs. Eddy plainly denies the only and the whole truth underlying her system, viz.: "**SUGGESTION.**" **Christian Science** is simply a phase of hypnotism, which is a method of healing, by means of suggestion, subjects in a state of artificial sleep.

"That is right, Miss French," cried several voices, "but hypnotists are honest and straightforward about the matter, whereas Eddyites vainly endeavor to impugn the fact and seek to throw an air of mystery around their performances."

"Thus did the jugglers of all ages, fakirs of every description, and

even Indian medicine-men, assume mysterious airs and pretend to be endowed with powers from above," said Mr. Davis.

"And not content with posing as a mind-healer," pursued Mr. Gooding, "that famous divorcee, turned prophetess, had to cover her system of auto-persuasion with the shield of religion in order to make it more respectable and more readily to secure followers and buyers for her book, which is to be read in conjunction with the treatment."

"And did you ever hear or see," inquired Miss Jones, "the dramatic scene her patients have to act. They have to lecture the diseased organs as though they were naughty boys who had played mean tricks, or they are directed to scold the sick members as if they were vicious dogs that will cower and run away. Listen to her grandiloquent prescriptions: 'Before deciding that stomach or head is disordered one should ask: Who art thou that repliest to Spirit? Can matter speak for itself or does it hold the issues of Life?' (Science and Health)," p. 81.

"Stomach and head are apostrophized and called matter," interposed Miss French. "It is needless to make so much ado: why not simply say: Stomach and head, you low matter, you don't exist? Therefore you can't be disordered. Surely any one who goes through the mental calisthenics Mrs. Eddy prescribes must have not only his stomach but his brain disordered."

"I am positive," quoth Mr. Davis, "that many an aching stomach and many a sore head don't understand Mrs. Eddy's speeches any more, aye, much less than the bulk of the people do the political issues of the day."

"Just as clever milliners," said Mrs. Gooding, "can trim old hats so as to look new, so Mrs. Eddy has wrapped the old physiological fact of the extraordinary power of persuasion upon mind and body in a great amount of verbiage, and tied the ungraceful bundle with a string of distorted Bible texts; and as Jesus cried out: 'Whoso wants to come after me, let him take up his cross and follow me;' Mrs. Eddy exclaims: 'Whoso wants to be free from crosses, let him carry my bundle and pay me.'"

"It is a wonder to me," remarked Mrs. Davis, "how she can catch people in her snare."

"No wonder at all," replied Mr. Gooding; "people want to be fooled. See how they flock to every Messiah or healer that turns up periodically: Schweinfurth, Schlatter, the Boy Phenomenon, Dowie, etc. P. T. Barnum, of circus fame, told an immense audience, in Exeter Hall, London, over twenty-five years ago, that 'of all people, Americans like to be humbugged, that he made thousands of dollars swindling them.'"

"But," objected Mrs. Sprite, "Christian Scientists point with pride to thousands, and perhaps millions of cures. Nay, they even raise the dead."

"As to the cures," rejoined Mr. Gooding, "every quack advertising

patent medicines spreads before you authentic testimonies of countless cures. Don't many physicians admit that they cured not a few patients with bread pills? Of course, it was not the pills, but the confidence that suggested and effected the cures. A short time ago Cesare Lombroso related this in the newspapers: Dr. Durand administered sugar water to one hundred persons. A quarter of an hour later he informed them that through mistake he had given them an emetic. Eighty out of the one hundred were promptly taken ill and suffered severe fits of vomiting. Suggestion cures not only hysterics but grave forms of ailments, because it produces true modification of the tissues. An experimenter applied a piece of paper to a subject under suggestion, gravely informing him that it was a strong plaster. In twenty-four hours the subject's skin became blistered beneath the piece of harmless paper. A genuine plaster was placed on another portion of the body, and the skin remained perfect."

"Therefore," concluded Gooding, "I'll never admit the cures of Christian Scientists except on the ground of suggestion. I must grant however that they raised some dead."

"What?" broke in Mr. Davis, "bantering again?"

"No," replied Gooding. "I am not joking. I mean it. In fact, that is about the only treatment in which their success is genuine."

"Serious, Mr. Gooding, did you see them really raise the dead?"

"See them? Why, I helped them do it."

"How? How did you do it?"

"Well, just as the undertaker does. And were it not for Mrs. Eddy it would have been harder to raise some of them."

"How?"

"Why? Don't you know? Christian Scientists bury rather many children."

After a few moments consternation during which the club members looked alternately gay and grave, Miss French took the floor and said: "Ladies and gentlemen, however great may be the power of persuasion, of suggestion, or of mind over body, no amount of belief or confidence will set broken bones, heal lungs almost totally decayed, or even straighten a club-foot. And yet, such cures have been, and are being, wrought through prayer at many Catholic churches and shrines, but especially at the grotto of Our Lady of Lourdes, France.

Numerous infants (with whom suggestion would be utterly impossible) were there suddenly cured of organic diseases. Their club-feet were instantaneously straightened. Hundreds of dying consumptives as well as scores of sufferers from caries (ulceration) of the bones, from total paralysis, etc., who had been declared incurable by all physicians, suddenly leaped up, thanking God and the Blessed Virgin for their recovery.

At the sight of such miraculous scenes many an infidel doctor has been converted. And, what is of the highest importance, there is abundant "medical testimony to those miraculous cures of Lourdes." (1)

A committee of prominent physicians of Paris and other cities embodied in book form the results of their careful observations at the grotto of Lourdes, viz., that a great many of the cures wrought there are beyond the power of science, medicine and of all natural agencies. Such can truly be styled Divine cures. Now if Christian Scientists claim that it is the Lord Who cures through them, why don't they heal instantaneously like Him? Why do they brood over their sick like a hen over her hatch? Why does Mrs. Eddy tell her readers in *Science and Health* not to mention the name of the disease in the sick-chamber? Why does she admit that telling the patients that they ARE sick increases fear? Are hosts of such "illusions as diseases" capable of smiting Mind (or God) with dread? Can the Almighty not put to flight all sicknesses as the wind scatters the dust?

In conclusion I am bound to utter a severe protest.

To speak of Christ as the "Master Scientist," according to Him as the *ne plus ultra* of praise that "He never lost a case" (1) while it may appear reverent and grand to Christian Scientists and other infidels, sounds flippant and blasphemous to true Christians, who, in my opinion, are only those who, besides living up to His precepts and examples, believe Him to be true God and true man, and consequently accept, with reverence, all His teachings. Those who deny the Divinity of Christ may, to some extent, model their lives on His, but they are not on that account deserving the name of Christians. What kind of a disciple is he who refuses to acknowledge the titles of his Master?

"Right! right! Miss French," shouted several.

"And again," pursued Mrs. Davis, "while there were a great many false charges brought against Jesus, one thing is sure, no one ever accused Him of malpractice; no one ever heard of His being arrested for letting a sick person die at His hands by keeping him from consulting regular physicians."

"You remind me, Madam," said Mr. Gooding, turning to the last speaker, "of the many sad cases of Christian Science malpractice which were published in the papers. And you will bear with me for recounting this one. A darling little boy was the sunshine of a pleasant home in Chicago. He took sick with tonsillitis. Christian Scientist neighbors prevailed upon the mother to dispense with her customary medical attendance, promising that they would cure the little fellow. In a few days the boy was a corpse. Shortly after her child's funeral, the grief-

(1) See Father Clarke's penny pamphlet on that subject. Catholic Truth Society, London, and Catholic Book Exchange, 120 W. 60th St., New York.

(1) Words of Mr. Richards (Mayor) of Boise, Idaho, introducing Judge Clarkson at Pocatello, Idaho.

stricken mother met her old family physician and abruptly inquired: "Doctor, could you have saved my child?" Almost trembling with indignation the practitioner replied: "Madam, had you let me cut a little membrane in his throat, your little son would be alive today." Scarcely a week had elapsed when the distracted mother was taken to an asylum, a raving maniac.

"In my opinion," said Mr. Davis, "the individual, who allows a sick person in his home to die without medical attendance, is just as guilty as the man who sees his house take fire, and suffers it to be destroyed by the flames without giving the alarm. As the latter is liable to arrest for arson, the former is for murder. Against the commandment '**Thou shalt not kill**' not only those sin who inflict death unjustly and directly, but also those who by neglecting ordinary remedies cause death indirectly."

"And now," said the witty but not excessively modest Mr. Gooding, "may we not justly conclude that if Mrs. Eddy be sincere and avail herself of the light which has flashed from our brilliant minds during our pleasant meetings, she ought to change the title of her book and instead of **Science and Health with Key to the Scriptures**, she ought to inscribe it: '**Ignorance and Gall with Dynamite for the Scriptures.**'"

"Hurrah! Hurrah! Gooding," was heard amid prolonged cheers and laughter.

"And as a woman must always have the last word," spoke Miss French, "in conclusion I would beg to give Mrs. Eddy and all others who seek to hoist a wild fad on the banner of religion, the advice administered by Talleyrand to a countryman of his who consulted him on the new religion he contemplated founding: 'My friend,' said the wily statesman, 'the best way to proceed is to get yourself crucified and buried, and, after rising on the third day following your death, then to start your new religion.'"

We are glad to inform our readers that Mrs. Sprite quit "treating." Yielding to the promptings of her big heart, she offered herself as nurse to the physician in charge of the county poor. On these unfortunates, who are so shamefully neglected in many cities, she would henceforth spend both her time and a goodly share of her little fortune.

Harriet Jones, the tried and faithful housekeeper, had her mind made up to enter a medical college as soon as the portion of her earnings, spared from her mother's support, would suffice to carry her through the appointed university curriculum to secure at last the long coveted M.D.

RECAPITULATION AND CONCLUSION.

Christian Creed.

I believe in God.
the Father, the Son, and the Holy Ghost.
The Father Almighty,
Creator of Heaven and earth:
that is of all things visible and invisible.
And in Jesus Chrsit, His only Son,
Our Lord,
Who suffered under Pontius Pilate,
was crucified,
died,
and was buried.
He descended into hell.
The third day He rose again from the dead.
He ascended into Heaven.
He shall come to judge the living and the dead.
I believe in the Holy Ghost;
the Holy Catholic Church;
the forgiveness of sins;
the resurrection of the body,
and life everlasting: Heaven's bliss
enjoyed by the complete man. The
body shall be re-united to the soul
from the time of the last judgment for
all eternity.

Eddylsm.

There is no personal God. God is identical with nature. God is the universe. 1
There is no trinity of persons in God. God cannot produce matter. Hence He is not almighty.
The universe and man are as eternal as God. 2
Angels as understood by Christians don't exist.
Jesus is a man. He is only our Way-Shower.
Jesus acknowledged no pain, consequently **did not suffer**.
He did not die.
He was alive in the grave.
No Hell. Hell is error.
As He was not dead,
He did not rise.
He disappeared.
No final judgment awaits mortals.
The Holy Ghost is Christian Science.
I believe in the Boston Mother-Church.
Sin is an unreality.
The belief in the resurrection of the body is erroneous.
Man has no soul. St. Paul is wrong in foretelling such a glorious resurrection of the body. 3

(1) Did Mrs. Eddy borrow her notions of God from the pagan philosophers? Like her, Epictetus, Marcus Aurelius, etc., did not believe in a personal God. They also called God Spirit by which they meant a Force embracing the whole universe, penetrating all things, assuming all forms, and as such a subtle Fluid, Fire, Ether or Spirit.

(2) If so, God did not create them.

(3) I Cor. 15; 42-54. Hence Mrs. Eddy denies the life everlasting hoped for by the faithful Christian.

"As Eddyism is the denial and the antipodes of every article of the Apostles' Creed, it is evident that no one can accept the **unscriptural anti-Christian, and nonsensical vagaries** of Mrs. Eddy and still call himself a Christian. No! for such a one has lost the anchor of faith and is sadly engulfed in the eddies of unbelief. Consequently, while Eddyism may save its deluded disciples some drug and doctor-bills, it certainly does promote the undertakers' business; but it can no more fit souls for Heaven than Mrs. Eddy, though she were nothing but mind, can fly to the moon.

"Why give up the clear, definite and certain religious dogmas, which have been for over eighteen centuries the consolation, the stay, and the blessed hope of poor exiles in this vale of tears, for the hazy notions of God and of the soul that were held by pagans at the dawn of Christianity, and have been lately resuscitated by a woman whose only real science is apparently that of getting dollars and cents? Why should man, so eager for progress, suffer himself to be led back eighteen hundred years, Surely no one but the feeble-minded can be excused for doing so.

"Away, then, with that ancient paganism that seeks to rise from its ashes under the deceptive name of Christian Science! Away with that creed of despair that would rob the sufferer of all solace, and the desolate mourner of the hope of everlasting reunion with his dear departed! Away with that vaporizing sophistry that would take from those who strive to lead virtuous lives the stimulus to continued exertion by blasting the expectation of eternal reward, while, by removing the fear of hell, it would free wrong-doers from the mightiest check in their ruinous career! Perish that muddled dogmatism that would drive the poor and the oppressed to desperation by making them believe that there shall be no last judgment, no final adjusting, where the equilibrium between rich and wretched, prosperous and unfortunate, apparently lost now, shall be manifestly restored among all God's creatures! 3

"Praised and thanked be for ever Jesus Christ for having brought us through His imperishable Church from heathen darkness into His admirable light!"

Lord that they may see!

(1) Jesus saith to her: Thy brother shall rise again. John 11, 23.

(2) I know that my Redeemer liveth, and that in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Job 19, 25-26.

(3) And there are bodies celestial and bodies terrestrial; but one is the glory of the celestial, and another of the terrestrial. . . . For star differeth from star in glory. So, also, is the resurrection of the dead. It (the body) is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body. I Cor. 15, 40-44.

These (the wicked) shall go into everlasting punishment; but the just into life everlasting. Mat. 25, 46.

Since this book was first issued, Mrs. Eddy disappeared, passing like other mortals, through the hands of the physician and the undertaker. Meanwhile, too, Biographical sketches of her appeared in *Scribner's Monthly*, *Harper's*, and last in *America*, published by the Jesuit Fathers of New York. The foregoing magazines proved that Mrs. Eddy took her healing theory from a pamphlet of a Dr. Quimby; that she shoved the care of her child upon neighbors, never seeing him from the time he was four till he was twenty-four.

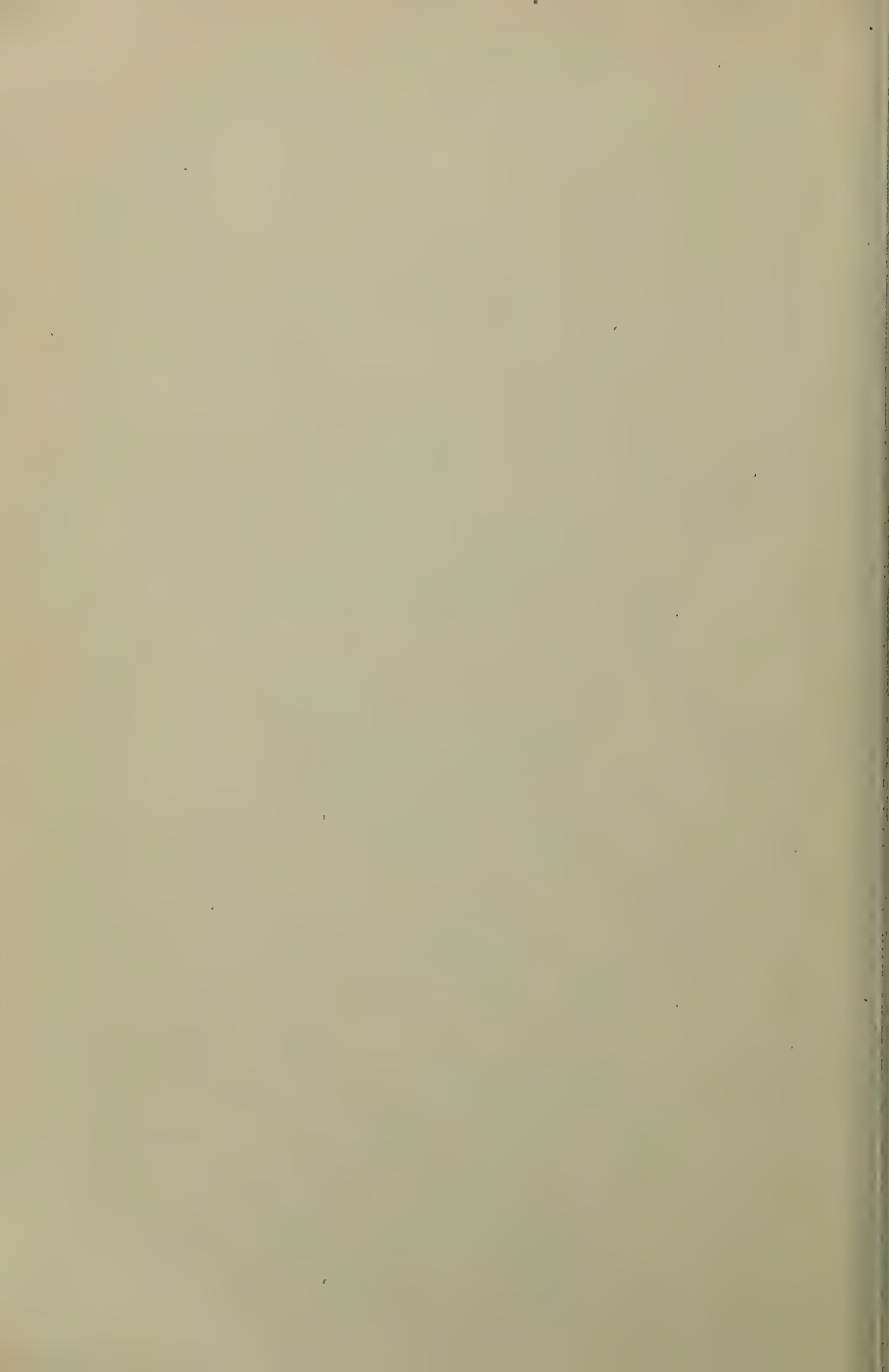
I take the liberty of quoting a few lines from Rev. G. M. Searles' "Truth About Christian Science." Of all the soul-destroying errors which have ever come from the powers of evil on poor humanity, this is the most dangerous and the most after Satan's own heart.

Its impiety is much worse than its absurdity and folly: It regards sin as being merely an "error of mortal mind," having no real existence, instead of being, as it actually is, a rebellion against God. Its greatest danger is that it fosters a spirit of pride and self-sufficiency. Downright contradictions of the fundamental principles of Christianity meet us at every turn in her book, e. g.: "healing is the first article of the Christian creed," whereas it is our Lord's sacrifice of Himself for mankind and our union with Him through Holy Communion, the fount of Divine life in us and our consequent transformation into His likeness. That is the essence of Christianity. Eddyism on the contrary, in spite of the spirituality which it claims, lays chief stress on physical happiness and comfort. "Our audible prayer can never do the work of Divine understanding; prayer is unnecessary, as the All has already decreed what is good for us." "We have no need of God's help." "Sin is no danger to us except by our false belief in it." "If we abandon this belief, sin will trouble us no more. Fasting is a senseless belief. There is no personal God distinct from the universe, no soul in body, no free will."

Regarding the Christian Science cures, I beg leave to say: 1. It is a well known fact that certain diseases may be caused and cured by great excitement or strong emotions. e. g.: individuals long crippled with rheumatism ran at the time of the San Francisco earthquake, and during bombardments of the recent war. 2. God may hear the sincere prayers of all people. 3. Those cures, whether genuine or not, are more than offset by the numerous deaths of Christian Science victims which might easily have been prevented by timely medical attention.

APPENDIX

SPIRITISM OR MODERN MAGIC



SPIRITISM OR MODERN MAGIC.

By Rev. C. Vander Donckt

Gooding.—Since we met last, I have taken up Spiritism, and, I confess I am deeply interested in this new religion.

French—A new religion, bosh! It is simply a recrudescence of a very old superstition. The Chaldeans and Egyptians were given to it. (IS. 19, 3). Against it God cautioned the Israelites, as we find in Deut. 18, 9, 11: Beware lest thou have a mind to imitate the abominations of those nations.. Neither let there be found among you anyone that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizards; nor charmer, nor anyone that consulteth pythonic spirits or fortune-tellers or that seeketh the truth from the dead; also in Leviticus (20, 6, 27): The soul that shall go aside after magicians and soothsayers. . . . I will set my face against that soul and destroy it out of the midst of its people. A man or woman in whom there is a pythonical or divining spirit dying, let them die; they shall stone them, their blood be upon them.

The ancient Greeks and Romans were addicted to magic, as is witnessed by Homer's *Odyssey* XI (where he describes Ulysses evoking the souls of the dead,) by Herodotus' *History* and Plutarch's *Life of Cimon*. Virgil tells us how Eneas went down to hell to consult the shades of Anchises; Cicero narrates that his friend Appius often consulted the dead, *Tuscul* 1, 16; and Suetonius in his *Vita Augusti*, XXI, 1, informs us how that emperor ordered the burning of two thousand books containing enchantments. Tertullian, Lactantius, St. Hilarius and Eusebius testify to its vogue in the first centuries of the Christian era. The first named in Ch. 23 of his *Apologia* mentions chairs and tables that rapped and spoke, and phantasms and shades of the dead that were called forth. In the Old Testament the soothsayers or those who had pythonic spirits were the mediums of their day. In the New Testament the Apostles often came in conflict with them. St. Peter punished Simon, the magician; St. Paul struck blind the magician Elimas and he prompted the Ephesians guilty of magic to repent, confess their sins and burn their books. (Acts 8, 9, 13, 6, etc.; 19, 13, etc.)

St. Augustine in his *City of God* tells us Cicero held that the most ancient Roman laws as found in the Twelve Tables condemned necromancers to death. The same penalty was inflicted according to the Justinian Code, (Inst. L I V, tit. 18) and continued throughout the middle ages.

G.—What is meant by that mysterious word "Magic?"

F.—It is the art of performing actions past the power of man by preternatural aid of devils or of spirits of the dead; in other words, it is an attempt to work miracles by hidden super-human forces, other than Divine. Thus we have in Spiritism effects which transcend natural forces either in themselves or in the way they occur. They may be done either partly or altogether by diabolical influence. Thus we observe

phenomena contrary to mechanics; tables, etc., moving without impulse or transported without any conveying force, or floating in the air; shaking of walls without earth-quake; contrary to acoustics, such as musical instruments playing without any hand touching them; contrary to meteorology: impetuous winds inside with perfect calm outside; contrary to optics: lights, flames without generator, contrary to physics: sudden rise or drop of the medium's temperature; contrary to natural physiology: somnambulism and magnetic extasis with revelation of distant and hidden things; works of art executed by those ignorant of it; contrary to metaphysics; rational answers given by planchcettes or tables.

I feel very sorry that you stoop to that diabolical superstition, that medley of errors. How bitterly disappointed I am. I had been hoping that you would consider the claims of the Catholic religion and that a sincere and thorough investigation would have satisfied you, as it did thirty-five United States Generals, among whom Rosekrans, Longstreet and Newton are perhaps the best known, two Episcopalian bishops, Dr. Ives of North Carolina, in 1850, Dr. F. J. Kinsman of Delaware, in 1919, as well as the thousand clergymen, chiefly Episcopal, who all found peace and rest in the Catholic Church. How I pity you, dear friend, some time ago you seemed headed in the right direction in quest of the continual feast of good things our Lord left us in the Church, when lo, like unto the skillful bull-fighter who turns the enraged bull from his coveted prey by throwing him the red flag, the devil swung you from your search of the Heavenly Manna into playing with the black rag of spiritism; he switched you from the ascending lightsome paths to the dark labyrinth of silly vulgarism and ribaldry.

G.—Hold on, ma'am, leave the devil out, don't bring him into clean games; even good Catholics call up the spirits, and you will agree with me that they loudly protest against communing with Satan.

F.—Even the good may be led astray. Still I question the goodness of such as, though they protest against devilry in words, grasp the things and embrace the methods whereby devils apparently agree to lure their dupes into error. How is he a good disciple who deliberately breaks his Master's law? Aside from the Divine warning quoted above, the Holy Father has strictly forbidden Catholics from having aught to do with Spiritism.

G.—But the Pope unduly restrains the liberty of his subjects.

F.—By no means, no more than a parent does in snatching a razor from his child's hand or hindering him from falling into a pond. He is the universal Shepherd of Christ's flock, charged to keep the sheep and the lambs from wolves and poisonous weeds (Jo. 21, 15).

G.—Spiritism, however, helps rather than harms. Through it materialists like the recently deceased H. G. Hyslop, Sir William Crookes, Caesar Lombroso, Prof. Alfred Russel Wallace and other notable men were brought to believe in a hereafter, that is, in the survival of the

soul after death. To how many has it brought solace in bereavement! Aye, some Episcopalians or other Protestants were assured by the spirits of the real Presence of Christ in the Holy Eucharist. (Cfr. Des Mousseaux' *Moeurs et Pratiques des Demons*, pp. 245, 256).

F.—This shows how at times God draws good out of evil; how He can compel lying spirits to witness to the truth. Yet while a few are converted, unspeakably more are perverted, lose or are kept from the faith through it. Thus Satan can afford to give an inch and take an ell.

G.—You insist on the wrong view of it; while careful painstaking scientists firmly hold that they spoke with their dear departed; others, godly people, assert they were exhorted by the spirits to pray and do good works.

F.—To the first I reply, that in this case, some learned men utterly gave up critical, scientific methods by admitting as facts things absolutely lacking a particle of evidence. Devils can mimic people's voices, imitate their writing and disclose their supposed secrets. As to your second point, I refer you to St. Paul's warning against devils who transform themselves into angels of light (2 Cor. 11, 14). With regard to the consolation, the credulous may have been misled into believing they received it, as a poor fellow in possession of bogus bank-notes imagines he has a lot of money; whereas others, justly exacting as to evidence, have been left in doubt as to the identity of their dead; and this uncertainty proved more poignant to them than the grief of bereavement. Moreover, serious minded folk are bitterly disappointed at the frivolous, silly, aye frequently blasphemous and obscene nature of the communications obtained. How can the wise fail to suspect information derived from such a source, aware as they are of the fact that, as leading promoters of Spiritism admit, the spirits they were dealing with confessed they were lying? Who can trust anyone caught lying if only once? They not only lied, but they used foul language not fit for print and their materialized hands, etc., acted so indecently at times even towards highly respected ladies, that, upon the protest of the latter, the mediums broke up the seances, lest the spirits should go still further in taking improper liberties. Better agree with me that, according to the sound proverb, "He that toucheth pitch shall be defiled." The Sacred Book commands us to believe all the teachings of Christ and Spiritism denies them all, particularly original sin, the Divinity of Jesus, the redemption, Heaven and hell. How sweet, how consoling to believe the summary of Christianity, God so loved the world as to give us His only Son; regarding hell, even the French infidel, Voltaire, said, "Were there no hell, we should have to invent one to deter criminals." Accordingly when his infidel guests, Condorcet and d'Alembert, suggested to him one evening at the supper table to converse on Atheism, Voltaire replied: "Wait till my servants are gone. I don't want to run the risk of having my throat cut tonight."

G.—Spiritists believe in hell."

F.—"Not the genuine Biblical hell. According to them, murderers, adulterers, etc., are but a few tracks removed from the Saints. They move in the lowest spheres, just as if they wandered about in unwieldy trucks whereas the righteous glide around in elegant limousines; but finally they shall all meet in the same sphere. What sanction to God's law is there left in this heresy? The most wicked can defy Almighty God and say, "Why should I not indulge my passion? enjoy all pleasures, and eat any forbidden fruit? I shall be as well off in the end as anchorites and martyrs. You will have to admit me to the same banquet as the Saints."

G.—Still, I heard that Spiritism has made some people better."

F.—Rather the reverse is true. Experience shows it degraded its followers, as Godfrey Raupert and others confess. Through it, they became addicted to and fond of foul language, vile company, etc., which before they held in abomination. Listen to the admissions found in the books of leading spiritualists, such as, *Le Livre des Mediums* by Allan Kardec, pp. 172, 314, etc. *Les Hauts Phenomenes de la Magie*. (Paris 1864) pp 349, etc. *Clef des Grands Mysteres* (Key of the Great Mysteries) pp. 145, 248. *Annali dello Spiritismo* (Annals of Spiritism). Here is what they say: "The spirits crave evil; being in pain themselves, (as they confess at times) they long to make others suffer; they find pleasure in vexing and tormenting people of whose welfare they are jealous. Some demons seek through lewdness to take advantage of the natural weakness of certain individuals whom they expect to find powerless to resist."

Along with good things they insinuate false facts and make lying assertions to impose on the good faith of the audience; they become confused, alarmed and flee at the presence of Holy Water, rosaries, and sacred relics. On the morrow of such discomfiture, they have owned up to this cause of their embarrassment and flight.

Enrico Rosati, a polished gentleman living at No. 10, Capo Street, Rome, relates: "Months after my painful experience with spirits, I still shudder at the mere recollection of the event. After positively refusing to attend any more seances, I was prevailed upon to dally with the Ouija board. Scarcely had I done so for fifteen minutes, when I felt my chest and waist seized as it were by hands of steel, and my internal organs squeezed so that I gasped for breath; my mind gave way and I was thrown to the ground. When I came to, friends were standing over me; they had been applying smelling salts, etc., and showed great concern over my plight. In some instances the spirits daubed dirt, grease and coal black on the faces and hair of those in attendance. Our Christian sense, the dignity of our manhood revolt at such unbecoming and silly performances."

Spiritistic writers agree with Catholics in holding that modern

Spiritism is simply a revival of the old magic. They concur with noted physicians in declaring its practices injurious to the health of body and mind; some of its results have been St. Vitus Dance, paralysis, blunting and exaltation of the mental faculties, neurasthenia, prostration and grave organic nervous trouble, obstinate headaches, palpitation and other heart troubles, emaciation, choking spells, tuberculosis, blood alteration and premature death. Dr. Gibier warns people to keep away from seances, unless they have a strong constitution and are sure of having good hereditary antecedents, free from brain disease. It is our duty to point out the dangers attaching to Spiritistic experiments, which people indulge in as a diversion, without realizing the great risk they run. P. Gibier "*Le Spiritisme*" pp. 385-386.

How remarkable that the noted African priest, Tertullian, writing about A. D. 190 made a like statement: "Premature and frightful are the deaths which befall many magicians (mediums) through the devil's intervention. *De Anima*, p. 57.

The noted Fox sisters, originators of Spiritism in this country, became insane; in fact, most addicts, as Dr. Lapponi says, died either insane, neuropathic or victims of progressive paralysis; girls had convulsions similar to the movements of the tables used. Mirville asserts that many Spirits were brought to the famous Bicetre* Insane Asylum.

Eliphas Levi, foremost Spiritist, owns that spiritistic practices lead to insanity and may, through excessive excitement of the nervous system, bring on serious and incurable diseases, even congestion of the brain. The *Boston Pilot* of June 1st, 1852, had this editorial: "The majority of mediums become intractable, idiotic, stupid and insane; some commit suicide; others manifest an abnormal mental state, while in not a few are clear signs of diabolical possession."

In 1877, Dr. L. S. Forbes Winslow gave out a like testimony in SPIRITUALISTIC MADNESS: "Ten thousand unfortunate people are at the present time confined to lunatic asylums on account of having tampered with the supernatural. Every week some of these unfortunates destroy themselves, or are removed to an Insane Sanitarium. The mediums often manifest signs of abnormal condition of the mental faculties and with some of them are found unequivocal indications of true demoniacal possession. The evil spreads rapidly and it will produce in a few years frightful results."

Two French authors of Spiritistic works, *Le Monde Spirituel* and *Sauvons le Genre Humain* died insane. An old Spiritist wrote: I have given up going to seances, as it leads to nothing but mental confusion. It affects my heart so much, I feel weak for three days after; besides, THERE IS NOTHING TO BE GOT FROM THE TRAMPS (the spirits) WHO COME TO THE AVERAGE SEANCE.

Another addict gave up because "all the mediums he had known had gone wrong."

Cfr. Raupert's Modern Spiritism.

About fifty years ago, some noted writer observed that the devil's master-stroke was that he had succeeded in bringing people to deny his existence. Thank God, many learned men of our day not only proclaim his existence but acknowledge continual evident manifestations of his powerful agency. Prof. J. H. Hyslop, wrote lately, 'I have asserted that the explanation of this case is obsession,—spirit or demonic obsession—as it is called in the New Testament. Before accepting such a doctrine, I fought against it for ten years, after I was convinced that survival after death was proved. But the several cases referred to above forced upon me the consideration of the question, and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences. *Life After Death*. pp. 305 and 306.

The fact of diabolic possession has become established since Prof. Wm. James, a celebrated psychologist wrote: "The refusal of modern enlightenment to treat possession as a possible hypothesis has always seemed to me a curious example of the power of fashion" (*Ave Maria*, June 12, 1920, pp. 762 Vol. XI.)

G.—Why does God allow Satan to interfere in man's dealings?

F.—To try the just and give them opportunities to humble themselves; to acknowledge their weakness, their dependence on God; to prompt them to pray for God's help and through resolute and continued resistance to temptation to gain merits for Heaven. Instances of diabolical temptations range from the holy man Job to St. John B. Vianney, Pastor of Ars, France, who was called to his reward in 1859. Read his life. It is more interesting and more inspiring than the best novel ever written. To leave the wicked in the devil's power is a just punishment of God because they rejected His teachings and His means of grace. St. Peter knew what he was talking about when he said, "Be sober and watch; because your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour, whom resist ye, strong in faith." (1 Pet. 5, 8-9.)

G.—You have made rather sweeping assertions. What proofs can you allege to show that Spiritism is not mere trickery, but that there is in it, at least occasionally, diabolical intervention.

F.—The fact that in no other way can be explained the actions performed at the seances which exceed the forces of nature, such as levitations, that is, the lifting and moving about of heavy pieces of furniture, of individuals seated on chairs; the writing on papers folded or pressed between slates or blocks of marble or even on papers locked up in chests; the playing of musical instruments without anyone touching them; the correct speaking and understanding by mediums of tongues unknown to them; light objects becoming suddenly heavy and heavy things light. Yes, pianos, tables and other heavy pieces of furniture rise up several inches or several feet and clean up to the ceiling or they

go around following certain individuals from one part of the house to the other; walls shake and sway; and all such performances have occurred in the presence of keen observers on the alert for any possible tricks, while the medium either sits or lies still in his place; correct answers are given in any language regarding subjects unknown to the medium who may be ignorant or even a child, such as medicine and other sciences. The mediums converse on subjects absolutely foreign to them and on things they have never seen, and though they have never been trained in music, they produce harmonies, songs, etc. Spirits often give vulgar answers appropriate to street hoodlums, draw obscene pictures on slates and on paper and leave filthy pictures on the walls of the seance rooms. (Cfgr. *La Clef des Grands Mysteres*, Paris 1861, pp. 248.

At the house of a painter, Raffaele Pistoni, No. 66 Ripetto St., Rome, one of the gathering, Laurenti by name, felt his head douched twice with a violent gush of water as though the water squirted from a fountain above him. By and by his hair was smeared with a sort of cosmetic which others felt spread on their brow; upon lighting a lamp, they saw their faces also daubed with some greasy stuff. Even after leaving the house, they were pursued with blows, their hats were flung off and one was struck so violently on his shin that he leaped four or five steps forward and almost fell. Who will hold that such silly vulgar tricks are played upon the living by the souls of their departed friends? No wonder serious minded men have expressed horror at the prospects of their being destined to enact beyond the grave, scenes suggestive of college hazing and vaudeville theaters.

To my mind, Spiritism wields a wicked influence. At the bottom of this movement is the imperative need of immortality which we cannot repress and which assumes all shapes. When we drive the spirits out by the door, they re-enter by the window. When we quit believing the Divine Voice which promises us the future life, we believe the voice and the raps of Katie or John. Spiritism resolves itself into the belief of the action of a discarnate soul. After attending the seances, my reason cries as before, I don't believe, because it is absurd; and my soul adds: I don't believe, because it is wicked. Such silly things make us lose all respect for the life beyond the grave.

G.—Have you any other way in illustrating your contention that the so-called spirits of the dead are devils?

F.—Yes, the following: The Bible teaches us that the souls of the departed are in God's hands, absolutely in His control. Most of them leave this earth owing some penalty for sin. Accordingly, "they shall be cast into prison until they have paid the last farthing."

The spirits that pretend to be the souls of our departed friends admit they are undergoing some penalty, some purifying or perfecting process.

As on earth, state penitentiary inmates are under strict discipline, the wardens do not allow visitors to see and call out those prisoners any time of the day or night, regardless of prison discipline; so God laid down certain laws regarding the dead. He strictly forbids evoking them or seeking information from them. Would He not be stultifying Himself by releasing those prisoners any time according to the whims of friends and foes. To punish them for defying His law, God will let these offenders have spirits but not the spirits they seek. They shall be the fallen angels, the real calumniators of God, the downright adversaries of God and man.

G.—But, I insist, good Christians protest that they want nothing to do with the devil.

F. They do so in words but their actions contradict their protests. It is wrong and inconsistent to rely on Divine Providence while leaving the path traced out by God; to ask God to intervene in unlawful things is to attempt to insult Him. To invoke His name is to profane it by mingling it with superstitious practices; to bespeak God's partnership herein is to deceive oneself and to render oneself liable to untold deceptions; to beseech Him to remove dangers into which vain curiosity and unpardonable imprudence lead us is a mockery; God cannot grant what He forbids as a crime and abhors. Divine revelation teaches us it is a crime to seek knowledge from the dead; God accordingly hinders the dead from answering questions the living unlawfully ask. Therefore, it is evidently Satan who answers those sinful evocations. Dallying with spirits is dealing with devils. It is returning to the monstrous disorders, to the damnable superstitions which kept and still keep pagans in dire bondage. Christians should content themselves with invoking Angels and Saints, with dwelling on their memories and examples and meditating on their virtues. Blessed are they indeed, if they act up to the promptings of grace obtained by enlisting their intercession.

G.—How do you explain the terrible hold Spiritism has on certain people?

F.—It is like the passion for intoxicating drink to which tipplers continually return; instead of slaking thirst, it causes and increases it. People lightly rush into danger but find it hard to extricate themselves from it as related in a recent number of *The Ave Maria* in connection with a case of diabolical possession. The devil declared that he had had the d—d carcass under his control so long and that he would not so easily let it go. If Spiritism come from God, it must needs support Christianity; but the spirits contradict Divine revelation, overturn the teaching that this life is a time of probation and demolish the dogmas of Heaven and hell.

God cannot contradict Himself. He tells us through St. Paul that the sufferings of the present life are momentary and light, not to be compared with the weight of glory laid up for us. Again that it is

appointed unto all men ONCE to die and after death judgment. Work while it is day; the night cometh when no one can labor (Jo. 9,4). This day thou shalt be with Me in Paradise (Luke 23, 43). These texts point to one trial to be followed by reward or punishment according as we shall have used the present life. Many Spiritists teach a series of reincarnations, accordingly, not one but various deaths, followed by periods of wandering in which the souls go through a fatal or involuntary continually purifying or perfecting process; but how strange and absurd that a man should be punished or do penance for crimes he cannot recall or he is not conscious of. What satisfaction is there in becoming reincarnate if no one is conscious of his continued identity? Did Jones ever meet Jackson and warmly greeting him cry out, "Well! Well! how glad I am to run across you again; do you remember the exciting times we had when we dumped those bales of tea into the ocean at Boston Harbor?" Did Peterson upon meeting Olsen shout to him, "Do you recall the siege we went through in attempting to put out the big Chicago fire?"

The former existences are blanks to us. What avails it to fancy, as indeed no one ever does fancy, that we are doing penance for sins we committed several centuries ago? Whoever asserts to another: "Well, Mary, don't try so hard to relieve me, I am but suffering a just retribution for having fooled your great-grandma." If such assertions were ever made who would believe them? Thus Spiritism claims clash with our common sense and experience.

What criminal ever cried out to the judge: "Your honor, don't be hard on me, I helped your great grand-dad out of a bad scrape after he struck John Doe with a shovel."

Certain Chinamen at times succeed in getting bad debts paid by threatening the debtors with dire whippings, thus: "Wait, I'll scourge you hard when you will be tied to my plow." (When reincarnated in the body of an ox, for instance).

G.—This reminds me of a striking difference between the Chinese and the Spiritists; the former make a tremendous noise to keep the devils away from their dead at the funerals; the latter coax the devils to come to them and entertain them with infernal rackets.

The Celestials are the wiser, as they prudently seek to ward off those who are traditionally held to cause serious harm to man; Spiritists on the contrary, in seeking intercourse with fallen angels, are actually playing with fire.

G.—Say what you please. The proof of the pudding is in the eating. Come and see for yourself.

F.—No, sir. I don't believe in anarchism. To do what God forbids is to rebel against Him. Even were it not breaking the Divine Law, were it simply going to some amusement, I'd still say No. A baby class in arithmetic would be more interesting to me. On the admission of

ardent Spiritists, the communications obtained are trivial, irrelevant, aye, frequently vulgar and obscene. Why should I go? To learn the truth? We have the fullness of truth in the Church, (John 16, 13.) which Christ bids us hear under pain of being a heathen and a publican, (Mat. 18, 17). To listen to silly twaddle purporting to come from the dead? I have too much respect for my departed relatives and friends to tolerate the idea of dragging them down to such childish tomfoolery. But I know enough of Spiritism to be aware that there is in it a grain of truth mixed with a ton of error. The Catholic Church, through the pulpit, the press and her approved books teaches us wholesome lessons of unalloyed truth. As well ask me to visit a pest-house of the vestibule of hell!

G.—Easy, Miss F., aren't you too severe in condemning most respectable gatherings?

F.—I don't mean to be profane or uncharitable, but I re-iterate that champions of Spiritism admit that the answers received there are often vulgar and false; that the pranks played there are of a low and questionable character; and that inferior, wicked spirits often slip in with the good. But I go further and I maintain that the spirits involved in it are all bad.

G. How can you say this in the teeth of the sound advice and the salutary lessons the spirits give at times?

F.—'Tis the old story. Satan transforms himself occasionally into an Angel of light, (2 Cor. 11, 14). Keen observers, most experienced in Spiritism, assure us that in many cases devils have for months and even years masqueraded as souls of relatives or friends, and finally cast off the mask and confessed they were spirits of evil. Were there a way of shooting them, were they material beings, one would feel tempted to kill them for thus sporting with one's most sacred and tenderest feelings.

In 1853 at the home of the Viscount de Meslon, a spirit which spoke through a stool claimed to be the nobleman's departed brother. Accordingly it discoursed as a pious Catholic. This went on for a long time until from a work table, used in the same manner, came warnings against trusting the stool-spirit, charging it with being evil. The latter, however, strenuously defended itself, insisting on its being good. Thereupon the family conjured the work-table spirit in the name of God, to confess its own wickedness. After considerable hesitation, it yielded and owned up to being a demon. All now looked again with full confidence to the stool-spirit until on a certain Sunday morning, it refused to answer, and upon the ladies' insistence, it reared with impatience and yelled: "I am weary of repeating those honeyed words and, of pretending to love you, whereas I hate you." Dumfounded they all cried out, "So thou art not what thou so long pretendedst to be. Who art thou then?" "The Spirit of Evil."

"What means this comedy thou hast been playing?

"To win your confidence in order to deceive you more easily."

"Then thou hatest us?"

"Yes, because you are Christians. God compels me to make this acknowledgement. Hell reclaims me. Good-bye!"

Scores of like examples could be quoted. Listen to the Bishop of Rennes' experience. At the beginning of this modern movement, he called his Vicars-General and his head-priests together, and in their presence he asked the spirit, whom they called through the table, to describe the martyrdom of a French missionary in China. The spirit narrated truthfully and faithfully the story of his sufferings so that they were very much astounded and moved. Thereupon the Bishop cried out: "To know all this, you must be the devil. If so, I conjure you in the name of Almighty God and of Christ Crucified, I oblige and command you to break at my feet." The table reared up and, falling sideways broke two of its legs at the prelate's feet. (*Pailloux Le Magetisme, le Spiritisme et la Possession.* Paris 1865. P. 435.)

Thus you see how the spirits are self-confessed devils. We have both indirect and direct confessions. The former are to be found in the fact that the spirits become very much excited, angry, and powerless at the presence of the Crucifix, Holy Water, Rosaries, sacred relics, etc.

Thus, at the home of a noble French lady, a circle of friends were entertaining themselves with spirit evocations, when all of a sudden the landlady opened the hall door and entered. Thereupon the table shook violently and dropped. The spirits had vanished.

The next day the same knot of friends were assembled and recalled the spirits. After asking a few questions, they put the query, "Why did you leave us so abruptly yesterday?"

"Because the Marquise carried on her person a relic of the true Cross."

Benezet (whilom Mayor of Toulouse and long a decided sceptic regarding Spiritism) relates in "*Tables Tournantes*" (Paris 1854, p. 29.) "While the stool danced in our recreation room, one of the ladies present, without saying a word, went for Holy Water, and poured it on the stool. Whereupon it went into violent convulsions, writhing and striking with anger. Next it upset and beat against the floor, apparently to shake off the Holy Water. It rose up again and flung itself through an opening of the balcony, and appeared intent on jumping to the street."

Des Mousseaux quotes a priest who wrote him under date of Paris, Nov. 3, 1854: "A heavy table moved round and answered all questions, but anon, its spirit called itself Satan, denied God, Heaven and hell.

A more peculiar experience was the one we had with a stool. Despite the greatest efforts, I and two other persons could not keep a blessed rosary on a footstool. Six times the beads were flung to the ground and once they were pitched into the fire several steps away. For quite a while I was sore from the exertions I made. Two days later some friends, among whom a Protestant physician, and I tried another

experiment, only this time instead of the rosary, I put a silver crucifix on the stool. My hand was scarcely withdrawn when it was cast to the floor. I replaced it, while my companions held the stool up from the floor isolating it to prevent possible electric currents, but they had to give way to the mysterious force; the crucifix was cast off again. I returned and said: "You shall kiss the crucifix." But the stool jerked itself out of the hands of those who were holding it, and it slipped away to a distance of several feet. I tried it again and the stool upset; three times I repeated the attempt with the same results. This I declare upon my conscience." (L. Chevojon.)

In a district of Paris, an eighteen year old girl proved to be an excellent medium. The spirit conversations were very edifying, and prompted her to the higher life. Even her father, a devout Christian doctor, marvelled and was greatly pleased. The parish priest, however, was puzzled. Still upon a physician's request, he attended the seance. The spirit answered like a saint, whereupon the priest quietly dropped a blessed rosary on the table. It was like a lightning bolt. The medium gave a frightful yell; she grew pale, her chest heaved, her eyes seemed about to leap from their sockets; she cried and sobbed with something like epileptic convulsions, and at last she appeared choking so that all present dreaded a disaster. They carried her to another room for treatment. The paroxysm lasted twenty minutes and the medical man unhesitatingly declared it attributable to the rosary. Needless to add, this honorable family severed all relations with the spirits. (Mirville: *Question des Esprits*, pp. 96-97).

In Cento, Italy, at a spiritist meeting, in Senator Borselli's palace, the leader before opening gravely warned the attendants that no one should keep in his possession rosaries, sacred pictures or objects of devotion, as else the experiment would not be successful. No one spoke or moved. The evocations began, when lo, instead of the usual answers, there broke forth a big noise and a commotion of the furniture. The candles went out, the floor of the hall rocked like a boat on a stormy sea. All were affrighted lest they be buried under the ruins of the house. The medium shouted with indignation: "Someone has failed to mind me. There must be beads here." Count Panina, a polished old gentleman, stood up and said: "Yes, I have my rosary. I did not expect to fall into devils' hands, but now I am through with this." He left bitterly complaining of the hoax.

Father John Joseph Franco, editor of *Civiltà Cattolica* (a leading periodical of Rome) relates in "*Lo Spiritismo Rome 1907*": "A friend of ours, a worthy father of a family, was lured into consulting "good" spirits whom he soon found to be bad. He drove them off forthwith. Whereupon a spirit threatened him with dire vengeance, saying: "After this, before you call us again, you shall first have to deny God."

On several occasions and in various places, the spirit who came

on the scene disclosed himself as Judas Iscariot. It was most likely a devil who simulated the traitor.

F. De Saulcy, noted scientist, Fellow of the Institute of France, relates such an intercourse with Judas in which this spirit answered in the affirmative the question: "Must we believe in Christianity and obey Jesus Christ?"

In the home of a good family some youths who were 'playing spirits' were told by the rapper, when asked his name: "I have many." "Give them all." The planchette wrote: "Satan, Lucifer, Beelzebub, Asmodeus, etc."

A devout and exemplary lady stated how in her childhood while her governess was out, she put a sheet of paper and a pencil in a basket, and questioned a spirit: "Who art thou?" Having heard the pencil write, she uncovered the basket, and read: "Satan."

The Jesuit, P. Gamard, was prevailed upon to attend a seance and soon perceiving the preternatural character of the pranks, he interrogated the medium by his priestly authority:

"Who makes the table move?"—the boy-medium replied: "The devil, and I behold a black hand ready to seize me." Whereupon the youth fled in terror from the room.

Father A. Bresciani, being in a carriage with some gentlemen, upon noticing that one of them magnetized a little boy, rebuked the man for thus wronging the child. "There is no harm in it," said the man. "I did it that he may be good during the trip."

—You will see presently what harm there is in it. And the priest questioned the child, or rather the spirit who worked through him:

"To what purpose are your performances?"

; —"To destroy the belief in the miracles of Christ,"

Such was the answer which that child could never have imagined.

A like instance is related by Hippolyte Blanc in his "*Merveilleux dans le Jansenisme, le Magnetisme, etc.*, Paris, 1865."

No wonder then that both St. J. B. Vianney and a pious American missionary, when inquiring of devils they exorcised whose works were magnetism, hypnotism and spiritism received the reply: "They are all my works (the devil's)."

In keeping with this is the following incident: Mr. de M., a devout parishioner of Ars, made frequent trips to Paris for the sake of his studies, and upon leaving and returning, always went to his saintly pastor to ask his blessing. Once upon a time while in Paris, he decided to investigate magnetism and attended meetings of Baron Du Potet. Having returned to Ars, he went straight towards the holy priest to crave the usual blessing. The latter standing on the threshold of his church, and seeing the wayfarer nearing him, made a gesture as though waving him off, and shouted to him in a severe tone: "Get thee behind me,

Satan. You have just been holding intercourse with the devil." And he insisted upon his promising never to return to such exhibitions.

Paul Richter says in "*Etudes Medicales sur la Grande Hysterie*": "There is no radical difference between hypnotism and magnetism."

The Church condemned magnetism and although by decision of Aug. 4, 1856, the Holy Office tolerated its medical use, it did so only under conditions which show how it is suspected of Satanism.

By decision of March 30, 1898, the Sacred Congregation of the Inquisition, formally condemned Spiritism, even though the medium should invoke Angels only and receive but such answers as agree with Faith. Spiritism is but hypnotism practicing evocations.

"Magnetism," said Sister Cath. Emmerich, "is akin to magic. In it, it is true, the devil is not invoked, but he comes of his own accord.

In her visions of magnetic experiments, she always saw Satan there, directing all the movements of the magnetiser and going through them with him. A very subtle, carnal impurity invariably invades those under the influence of magnetism. The cures wrought through it are traceable to infernal agency. (Cfr. *Life of Catherine Emmerich* by Schmoeger, Vol. i, xxxii).

Even in simple hypnotic experiments a strange unknown element intervened which could not well be determined, said Dr. Gibier.

No wonder that he severely took parents to task for allowing their children to take part in forming magnetic chains, thereby jeopardizing their health, and he quotes a colleague, Prof. Lasque, as interrupting him when he was magnetizing some patients, saying:

"Look out, quit that at once; one does not know whither one is going." Dr. Gibier *Spiritisme*, Paris 1891, pp. 385-C, 333.

G.—"Despite all those facts, are not the addicts generally good people?"

F.—"How could they be, if their minds are continually imbued with false principles? It's another case of 'Tell me whom you haunt, and I'll tell you who you are.' The spirits have declared in open meetings that they hate God and man and especially Christians; they defend pantheism and materialism; they champion adultery, polygamy and divorce. No wonder then that Dr. B. F. Hatch in "*Spiritualism Unveiled*" observes: "Many of excellent character and conduct, on becoming mediums, gave up every sense of honor and decency. There are thousands of high minded and intelligent spiritualists who will agree with me that it is no slander to say that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritist theories." After eight months of critical investigation, I stand appalled at its awful and damning realities and would flee from its influence as I would from the miasma which would destroy both body and soul. . . . With but little inquiry I found over seventy mediums most of whom have wholly abandoned their conjugal relations, others living with their para-

mours called affinities, others in promiscuous adultery, and still others exchanged partners. Many of the mediums lose all sense of moral obligation, and yield to whatever influence that may for the time be brought to bear upon them. Their pledges, the integrity of their oaths are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

In support of the foregoing charges, I may cite J. F. Whitney, editor of the *Pathfinder*, (N.Y.) formerly a staunch advocate of Spiritism: "After a long and constant watchfulness, and investigation of several years, we are compelled to speak our honest conviction, which is, that the manifestations connig through the acknowledged mediums. . . . **have a baneful influence upon believers**, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and false ideas, which **debase and make man little better than the brute**.

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of **morality to sensuality and immorality** undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals; for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be.

"Any mind," writes Prentice Mulford, "acting on yours will leave with yours the seeds and thoughts of its own errors. Two minds have no business using one body. It is unnatural and unhealthy. Let those who are moving passively down the rushing rapids to destruction, pause ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

The cause and cure of insanity will never be known until people deem spiritual laws worthy of attention.

Spirit communion soon absorbs all the time, faculties, hopes, fears and desires of its devotees and therein lies one fo its greatest dangers.

"For eight months I was in their power. . . . Their blasphemy and uncleanness shocked me, and I could not get rid of them. They tempted me to suicide, murder and other sins." (Spirit Possession, Henry M. Hugonin, Syracuse, N. Y.)

Spiritistic experiences show the appropriateness of the Biblical characterization of the devil as unclean: When the unclean spirit is gone out of a man ,(Mat. 12, 43); a man with an unclean spirit, (Mark 1, 23); Jesus rebuked the unclean spirit and healed him. (Luke 9, 42.)

In the face of these dreadful results of dabbling with spiritism, how preposterous and absurd seems the claim of the promoters of this foolish cult that their mission is to establish proof of the continuity of individual life after death and to free man's clouded understanding from the bondage of mistaken beliefs and to enlighten him as to his duty

and the consequences of his actions here and hereafter. To encompass this end, they lure their followers into dark rooms and shortly make of them physical and mental wrecks. Surely the devil may be proud of his graduates.

How different was the conduct of our Blessed Lord. He who declared Himself the Life, the Truth and the Way, called multitudes up into the mountain and always taught them in broad day-light. How beautiful, certain and definite are all His teachings, which He confirmed by miracles and which His disciples illustrate by their admirable conduct and their noble deeds.

G.—Did Christ give any direct warning against seeking information from the dead?

F.—To my mind he did in the parable of Dives and Lazarus. Lu. 16, 26.

When Dives learned from Abraham the uselessness of appealing for relief in his state of punishment, he pleaded that a messenger be sent to his five brothers, lest they also should come to that place of torments, but was answered "They have Moses and the prophets; besides between us and you, there is fixed a great chaos so that they who would pass from hence to you cannot, nor from thence come hither." By that illustration our Lord emphatically shows that we must not seek religious information from the dead, but from the living representatives of His authority on earth; aye that it is utterly against the divinely decreed order that such a thing should take place; in other words, it cannot occur without a miracle, that is, not in any way short of an altogether special and extraordinary intervention of Divine Omnipotence.

Also the confessions of the past masters in the cult are not encouraging to inquirers. I just said a while ago, quoting one of them that their disclosures lead to nothing but mental confusion, that nothing can be gained from the average tramps that come to the seances. Listen now, to another one: Stainton-Moses (M. A. of Oxford) whilom Anglican clergyman and professor of University College, London: All the information ever given him in proof of the presence of the departed might, in harmony with his experience with the spirits, have been first obtained and then imparted by a false intelligence (*Spirit Identity*, p. 4). Elsewhere in the same book he declares: Some spirits will say anything. Such motiveless lying bespeaks a deeply evil nature. Thousands looked up to him as a master and accepted the teachings he received from the spirits who signed themselves "Imperator," "Rector," "Doctor." After sitting at their feet for years (pardon this figure) he obtained their real earth-names and communicated them to F. W. H. Myers. The latter, sometime after Moses' death, heard that he was sending messages through the noted American medium, Mrs. Piper. He, thereupon went to her and learned through her writing dictated by Stainton-Moses that his former spirit-guides had greatly prevaricated to him, as he found out

since by personal experience. Moreover, when asked the names of his former instructors, quoted above, whose teachings had revolutionized his life and are held as fountain-truths by tens of thousands, the supposed discarnate Stainton-Moses, after much shuffling and delay, gave altogether different names from those signed to the communications he received for years in England. Hence it follows that either the spirit was not Stainton-Moses and then Mrs. Piper's spirit had lied by masquerading as such, or Stainton-Moses (if it were Stainton-Moses) acknowledged that both he and his spirit-guides had lied to the people in England, consequently his myriad disciples had subscribed to a creed of lies.

Prof Newbold calls this Stainton-Moses' failure to consistency a permanent indictment of the Spiritistic theory. Dr. Van Eeden, famous Dutch Spiritist investigator, owns that the spirits never give indubitable evidence of their identity. They do not, and apparently cannot present some little fact or circumstance apt to remove all possible doubt from the inquirer's mind. Besides he says: The spirits were guilty of committing inexplicable errors, which the deceased could never have made.

A wise man will not hazard his material life; he will trust it only to the best physician and surgeon. How much more careful should he be regarding his eternal life?

Were you on your way to some unknown city, you would not go blindly ahead; were you to make some business investment involving a few hundred dollars, you would make inquiries about the financial venture. Would you go for information to a man, who has admittedly deceived people and given wrong advice?

Would you entrust your sons and daughters to educators of bad moral character, who would train them to vice instead of virtue? Yet, —strange inconsistency—thousands plunge headlong into this vortex of confusion and error. Following leaders like Sir Oliver Lodge, who confesses that in most cases he is extremely doubtful as to the identity of the proper persons and of Stainton-Moses, who declares through Mrs. Piper that the teachings he received by his former spirit-guides were untrue, and contrary to his posthumous experience.

Edmonds in his *Letters on Spiritualism*, p. 96, acknowledges that "The spirits spoke so many falsehoods that he was disgusted with the exhibition."

Another remarkable fact, destructive of spiritistic professions, is that spirits personating, for instance, great historic celebrities know nothing of their past lives, nor of the books they wrote, etc., aye they squarely contradict the teachings they gave forth while on earth. Thousands have found out to their cost and in many instances to their grievous suffering that the most exalted religious profession of the

spirits may go hand in hand with the most extreme social and commercial dishonesty.

G.—But do not certain authors explain spiritistic phenomena in a natural way?

F. Yes, some do to some extent, but their attempts are not convincing. The most experienced, however, do not. Also Dr. J. Liljencrants, for instance, of late thus considerably toned down his former contentions: While these phenomena may possibly be explained by appealing to automatic activity of secondary personalities, subliminal memories and impressions, telepathy, etc., in individual cases influences from a spirit world most probably of a diabolical nature may have been present. Even Maeterlinck in "Life After Death," said: The trivial and frivolous nature of spiritistic performances and the irrelevancy of the communications are disconcerting and repellant to the serious inquirer.

G.—Has it not struck you that in the spirit communications, there appears an utter lack of love for God and man?

F.—No wonder; spiritism is an attempted revival of paganism and the characteristic of the heathen was that they were without love.

The numerous cases of divorces of mediums and their followers clearly show this absence of love. If the homes are broken up, what becomes of the children? What parents would like to see their sons or daughters follow the foot-steps of such faithless spiritistic guides? Therefore let all beware of becoming entangled in spiritism. The devil has a way of flinging a few threads around the heads of his victims, but soon these tiny strands become ropes, whereby he will lead them whither he listeth. Therefore, as Prof. Laseque cried out to Dr. Gibier, I'd say to those who look to the doors of the seance halls: Stop, for you know not whither you are going. Stop, lest you enter the synagogue of Satan. How much better is it to follow into the foot-steps of our Blessed Lord: By this shall all men know that you are my disciples if you love one another, (Jo. 13, 35). Whatsoever you shall do to the least of my brethren, you have done it unto myself, (Mat. 25, 40.)

G.—Man tires of sameness. Is not the Catholic Church becoming like a worn-out garment?

F.—To apply the epithet "worn-out" to the Apostles' Creed, to the Sacraments, and to the practices of the Church is tantamount to speaking of the worn-out hills, sun, winds, springs or rain. All man-made devices and institutions wear out, deteriorate and grow old; not so the Divine; they are ever wholesome and helpful like the fresh air, the cheerful light and the sparkling mountain spring water.

The Church is an ever living tree, constantly laden with, and steadily bearing, abundant fruit. While spiritists seek diversion at dark-lantern meetings, the Catholic missionaries, brothers and sisters are busy, in thousands of hospitals and homes, dressing wounds, and relieving the ills of the afflicted and when they are exhausted, younger vic-

tims of consecrated self-sacrifice are ever ready to step into their reluctantly given up post of self-imposed duty.

Newness is no criterion of worth.

In many material things, for instance, in linen, in broadcloth and in tapestry, the old fabrics and the workmanship of long past generations are far superior to those of today; the same holds good with regard to metal engravings, sculpture and oil painting; it is a fact also with regard to the building and construction of houses and palaces: the modern structures are far inferior as to solidity and perfection of art, and the glorious cathedrals of the falsely styled dark ages are the despair of our best builders and architects. Nor is this less true in the realm of logic, metaphysics, literature, poetry and music. Dr. O. A. Brownson, that noted convert to the Church, the most powerful mind America ever produced, asserts somewhere in one of his thirty-three large volumes that the finest and grandest thoughts of the present and the past are to be found in the writings of the old Fathers of the Church, with whom rank, along certain lines, Socrates, Plato, Cicero, Horace, Epictetus, Marcus Aurelius, Shakespeare, Bacon and Thomas A. Kempis. The wisest scholars and foremost litterateurs of today, here and abroad, let contemporaneous book lie on their tables with leaves uncut, while the old authors just mentioned are generally their cherished daily companions; and just as people ignorant of the old masterpieces crave for the superficial and inane new literary output, thus (who can express the pity of it!) do thousands and millions, ignorant of the grand old Catholic Church—Christ's perfect and undying masterpiece—pass her by and seek to satisfy their spiritual hunger with the newly dished up husks of swine.

Who tires of our admirable sunsets, of the starlit heavens, of admiring the Yellowstone Park scenery? So to the discriminating eye, and even to illiterate observers, there is in the Catholic liturgy and in the constantly recurring cycle of our feasts an abundance of refreshing variety; and while men never weary of the beautiful in nature and art, the members of the Catholic Church ever delight in the intimate communion with—and the true, though veiled, possession of—the infinitely bountiful Author of nature and Inspirer of art.

G.—Can you allege some Bible text whereby it is made clear that man has but one trial which is to be followed by reward or punishment?

F.—There is an abundance of them. I will select the following: And it came to pass that the beggar died and was carried by the angels into Abraham's bosom and the rich man also died and he was buried in hell; and lifting up his eyes, when he was in torments, he saw Abraham afar off and Lazarus in his bosom. And he cried and said: Father Abraham have mercy on me and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is

comforted and thou art tormented. And besides all this, between us and you, there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, Father, I beseech then that thou wouldst send him to my father's house for I have five brethren. That he may testify unto them, lest they also come into this place of torments. And Abraham said unto him: They have Moses and the prophets, let them hear them. But he said: No, Father Abraham, but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead, (Luke 16, 22-31.) Why would the rich man be so concerned about the future of his brothers if he and they were to have another trial after this life? Why should he give such painful evidence of irremediable personal helplessness? We have another one in the parable of the ten virgins:

At last come also the foolish virgins, saying: Lord, Lord, open to us.

But He answering, said: Amen I say to you, I know you not, (Mat. 25).

Again, in the parable of the marriage feast:

And the king went into to see the guests and he saw there a man who had not on the wedding garment. . . . The king said to the waiters: Bind him hand and foot and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. (Mat. 22, 14).

How could he keep on progressing from the lower to the higher spheres bound hand and foot?

If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be. (Eccles, 11, 3). The moment before death sets the last stone on the edifice of man's character; therefore, our Lord warned us, saying: Work while it is day, the night cometh when no one can work. He also said: He that shall speak against the Holy Ghost shall not be forgiven, neither in this world nor in the world to come. (Mat. 12, 32.)

We might add that this traditional belief of the Old and New Testament has been amply confirmed by numerous well authenticated cases of apparitions of Saints and souls of purgatory, who came, through God's special power and leave, to comfort and cheer friends on earth or ask their assistance in their state of personally helpless delay from Heaven. (See, for instance, *The Life of St. Charles Borromeo*, who appeared glorified to his father confessor assuring him of his being in Heaven, and in Schouppe's *Purgatory* the apparition of a banker, in *Purgatory* for centuries, as reported to Father Schoof's, S. J., who verified some of that soul's statements by looking up the old city archives of Antwerp).

F.—Can you give a parallel of this spiritistic arrogance?

G.—Yes, two of them: first when the devil promised our first parents that if they ate of the forbidden fruit, they would be equal to God;

and secondly, when the devil promised Christ all the kingdoms of the earth, if, falling down, He would worship him. He, who was a liar from the beginning, promised to give what he did not possess just as if it were he and not God, who owns all the kingdoms of the world, so for almost nineteen hundred years the Catholic Church holds possession of the earth. When the Son of God Incarnate set up that Church with its soul-satisfying creed and Sacraments, He guaranteed it His own perpetual assistance and guidance (Behold I am with you all days, even until the consummation of ages), the fullness of truth (I will send you the Holy Ghost, He will teach you all truth), along with perpetual and indestructible life (and will abide with you forever; thou art rock and upon this rock I will build My Church and the gates of hell shall not prevail against it), and universal dominion (and other sheep I have, which are not of this fold, them also I must bring and there shall be one fold and one shepherd).

G.—But did not the powers of hell prevail, e. g., in England, Germany and Mexico?

F.—By no means. For His own wise ends, God has allowed bitter and almost exterminating persecutions. To keep His representatives humble and dependent upon Him, he allows those storms to sweep over His Church so that like the Apostles, who cried out: "Lord save us, we perish," the Popes, the Bishops, Priests and the faithful may ever have recourse to Him.

An apt illustration of hell's impotence against the Church was given the world about forty years ago in a great cartoon. It represented Bismarck and Satan; the former lustily tugging at a rope attached to a cross-topped church steeple; the latter rapping the German chancellor on the shoulder and thus hailing him: Hello, Bismarck, what are you doing?

I am trynig to pull down that old church.

If so, I'll resign my office to you, for I have been attempting that same feat for over eighteen hundred years.

As shown by the examples related herein, Christ gave the priests of his Church the power to cast out evil spirits (Mark 16, 17). He gave them power and authority over all devils, (Luke 9, 1). They exercise this power not only directly and personally, for instance, by exorcisms, but also indirectly through objects blessed by them and used by the faithful, such as Holy Water, candles, crucifixes, medals, rosaries. The presence of such articles greatly annoys, upsets and balks spiritistic performers. Nor are they slow or secretive in acknowledging this fact.

About forty years ago, some Catholic sprinkled with Holy Water the stage of a theatre, where the Davenport Brothers were about to give a spiritistic exhibition. A large audience was assembled to witness the marvelous stunts. The opening hour had slipped by and all were impatient, when at last one of the actors bowed and spoke thus: "Ladies

and gentlemen, owing to some untoward circumstance we cannot give our performance tonight. Ticket holders may have their admission fee refunded to them."

G.—So there is no way to Christianize Spiritism?

F.—No more than there is of making Catholics of the stubborn reckless Bolsheviks or of turning Angels into devils. Therefore as at times we come across individuals styling themselves "Christian Spiritists," it may be interesting and profitable to show the contradiction and absurdity of such a name, by the sub-joined parallel columns:

APOSTLES'

CREED

I believe in
GOD, the Father
Almighty:

Creator of Heav-
en and Earth:
And in Jesus
Christ, His only
Son:

Who was con-
ceived and born
(because incar-
nate)

Consubstantial
with the Father

Suffered and
died for us:

SPIRITISM.

At the spiritists' congress in Paris in 1890, the majority refused to admit in their creed the existence of a personal God.

Some say God is a person; others God is im-
personal. Some hold God is Almighty; others hold
He is governed by the laws of nature, accordingly,
not omnipotent. Again some say there is no God,
we are all gods.

The spirits stated they had not seen God.

Prof. A. R. Wallace: "There is not a word of
the Christian Creed about God in Spiritist teach-
ing."

We do not know and shall probably never know
about the ultimate source and cause of all things.

Christ is not divine—not the Son of God. He is
a human being like ourselves, at best a spirit of a
high order. We are all sons of God.

Christ's body was made of air, ether or astral
force. Jesus was like the spirit-bodies evolved
through a good materializing medium. Each human
soul is an incarnation. We do not believe that
Christ's incarnation was a unique and distinctive
manifestation of God, effected for man's redemption
and salvation.

Not of one substance with God.

The idea of God sacrificing His Son is mon-
strous. No offended God is to be reconciled. Man is
his own saviour.* The entire conception of the
shedding of blood and of the surrender of life as a
means of reconciliation between God and man is a
notion abhorrent to the spirit world. That doctrine
originates in heathen rites and superstitions. Christ
himself never taught it. He yielded up bodily ex-
istence in devotion to an overmastering idea.

Rose again

A bare materialization occurred: The gardener was the medium, Mary Magdalen was mistaken in believing Jesus was risen. She saw but a materialized spirit. The physical body was in some way disposed of by the disciples. An astral or spirit body of Jesus was seen; not the natural.

He shall come to
judge the living
and the dead:

Judgment is ceaseless. No general arraignment; that is all allegory.

The Holy Cath-
olic Church

The Church is a thing vainly invented, of human origin doing human work. The Christian religion and the Catholic creed present no fixed and unalterable truth.

Forgiveness of
sins

There is no sin. We are taught there is no high, no low; no good, no bad; that murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. It is wrong to blame any; that none should be punished; that man is a machine not to blame for his conduct.

(Modern Spiritism, Godfrey Raupert, p. 201.)

Resurrection of
the body

As spiritists deny this universally believed judgment, there would be no object for the resurrection, consequently they ignore it. Ever intent upon getting people to sin, the devil is careful to remove from their minds all deterrents from sin, such as death, judgment and hell. The Holy Spirit urges the reverse upon us.*

Life everlasting.
This day thou
shalt be with Me
in paradise.

No Heaven. No hell save within man's soul. Oftentimes spirits interrogated about God answer: "We have not seen Him."

We now see
through a glass
darkly, but then
face to face. (1
Cor. 13, 12.)

We shall become
and shall see
like unto Him
Him as He is.
(1 Jo. 3, 2.)

Millions of ages succeeded by myriads upon myriads shall pass ere the perfected spirit can enter into His Presence.

* Yes, here again is the story of Eden repeated. Having rebelled against God through pride, Satan tempted our first parents to cast off God's yoke, suggesting that by doing so, they would become equal to

God; the unmistakable earmark of Satanic pride crops up here; man must be independent of his Master. Being subject to no law, there can be no question of breaking that law or of sinning, and as there is no fear of falling, there is no need of outside help; accordingly no need of prayer no need of looking up to a Supreme Being for aid. Thus Spiritism is a saviourless, aye, a Godless religion—a religion without morality, as it is without a certain definite creed—a true Spiritual Bolshevism—a Tartarus of gloom and despair.

We contemplate the universe with religious awe; we stand aghast at the greatness of the mysteries which the future life is to reveal to us; and at the thought of this life and of the relations between it and the Unseen World, we are sunk and lost in a sea of aspirations, hopes, dreams and mpressions simply undescrivable. Are these tremendous realities to terminate in the mere burlesque and blows on tables and on those around? Is this the supreme revelation of the Great Beyond? Is it the future life Christians are awaiting? Impossible! Our grand and consoling hopes shall not thus be blasted and mocked. Good folk will not resign themselves to having their souls debased and vilified into playing the role of vulgar clowns.

We look forward with awe and eager expectation to the life beyond the grave. Christians longingly yearn to be transported with unearthly delights, thrilled with the sweetest joy, ravished with exstastic contemplation, for, as St. Paul assures us, *Eye hath not seen nor ear heard, not hath it ever entered in the heart of man to conceive what God has prepared for those who love Him..* What true Christian, what sensible man, is willing to barter these glorious prospects for the horse-play and vulgar trickery inflicted upon votaries of Spiritism? What Christian, after shunning the low-minded, the ribald and lecherous, can resign himself to be thrown into those hateful associations hereafter? The idea of a Sister of Charity, a Little Sister of the Poor, a Father Damian, consorting with robbers and debauchees! Surely, none but strangers to the sweet revelations of the Gospel can be satisfied thus to lower themselves. It is inconceivable that enlightened Christians should be willing to give up the place prepared for them by their glorified Savior for dubious wanderings through imaginary spheres. No, the gropings in the dark of the present life are to be exchanged for nothing less than the beatific vision of God.

* In all thy works, remember thy last end and thou shalt never sin. (Ecclesiasticus 7, 40.)

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